A stronge DEFENCE OF THE maryage of Pryestes, agaynste the Pope Eustachians, and Tatanites of our time, made dialogue wise by Iohn Veron, betwixte Robin Pappyste, and the true Christian.

I. GORIN. VII.

For auoyding of fornication, let euery man haue his wife, and euerye woman her husbande.

HEBRE. XIII.

Wedlocke is honourable among all, and the bed vndefyled, but whoremongers and adulterers god wyl iudge.

Imprynted at London in Flete-strete nere to Sainct Dunstons Churche by Thomas Marshe.

L.b.871.

☞ To the worshypful, Master George Basford Leather sealer, Citezen of London. &c. John Veron wysheth grace, peace of conscyence, and encrease in all godlynes from God the father, throughe hys Sonne Jesu Chryste oure Lorde.

FOr as much as many doe yet nowe at thys time, in the whyche it hath pleased God our heauenlye father, of hys mere mercye and goodnesse to visyte this florysshynge realme againe, with his holy and sacred word and with the gospel of his sonne Jesu Christ, kycke against the lawful marryage of the faythful ministers of the church holding stil opinion that it is not lawfull for them, which are preachers of gods worde, and do minyster the sacramentes, to be couppled in Matrimonye: I haue thought good, somewhat to write of this matter, & to proue by manyfeste scriptures, and by the autorytyes of the olde & auncyent wryters, that al

A briefe sum of the whole doctrine that is taught in this booke.

they which haue not ỹ gift of chastity may lawfully, & wythout any offẽce of god mary, yea, although they had by foolyshe and fonde vowes not commaũded of god, bound them selues to the contrary, that so they may auoide fornication with all kynde of vnclenlines, and kepe them selues in that holy estate, vndefiled members of our sauiour Jesu christ. First, and formoste these are the wordes of thapostell: Maryage is honourabell amonge all, and the bed vndefyled. Wherby this apostel doth admonish vs, that as incontinency, is a disease commen to men of all sortes, and degrees, so maryage beynge the remedie against it, is offred by the free mercy and goodnes of god, to al maner of men withoute anye respecte, and that the moderat vse of a womã in lawfull Matrimonie, is not reputed for sinne, for which cause, he calleth the bedde of the godly maried, vndefiled. Wherunto doth that godlye auuciente father agree, I meane Paphnutius, who in the councel of

Hebre. xiii.

The moderate vse of a woman in lawfull Matrimony is reputed for no sinne.

Nice

Nice withstode those, ỹ wolde haue forbydden maryage vnto the mynysters of ỹ church, cõfessing wedlocke to be honorabel, and the cohabytacion of man with hys lawfull wyfe to be chastity. Againe, this holy Apostel in his firste epistel to the Corinthiãs saieth plainely thus: let euerye man haue hys wyfe, and let euerye woman haue her housbande, for auoyding of fornicatiõ. Which saying, as it ought not to be extended to those, that haue of God, the syngular gifte of chastitie, so it perteineth generally to al them, that wantinge the same, haue neede of the remedye, whyche the creatoure of all, knowynge best the complexcion and nature of men, did institute and ordeine, saing: It is not good for man to be alone. And wheras ỹ enemyes, do affirme, that this ought to be vnderstanded, & taken of those that be alredie couppled in Matrymonye, that we shoulde graunte that to be true, what cã they gather of it, but that the same commaũdmẽt is also geuẽ, vnto thẽ that

Sozo. li. i. ecclesi. cap. xxiii. Socrate constan. Epiphanus. li. ii. cap. xiiii.

i. Cor. vii.

Gene, ii.

Obiection.

Answere.

are vnmaryed? If a man dyd vse this kynd or that kynd of meate, and the phisicion shuld say vnto hym: see that ye vse stil that meate, and it shal preserue you from this sickenesse, or that sicknes that ye are inclinde and geuen to: if any other which vsed not that dyet, and yet felte him selfe subiects to that dysease, heard this Phisicions counsel, woulde not he yf he tendered his health, thinke that this were spoken vnto hym also? Euen so yf the Apostel should say, to them, that be alredye maryed: See that ye abyde, and contynew still in this holye state of Matrimony, vsinge with all thankefulnes the remedye that god hathe appoynted for you, and ye shal thereby auoyde whoredome and vnclenlynes, and consequently euerlastynge damnation, whyche is of God prepared for whoremongers, and adulterers: Who beyng vnmaryed, and feelynge them selues subiecte to fornycation (yf at leste they dyd tender the health and saluation of theyr owne soules) woulde not thinke

thinke this to be spoken vnto them: And that they are bounde to vse the same remedy against filthines & vncleane liuinge, that the maried folke are cõmaũded to vse: this I am sure, is spoken generally to al, that haue not the gift of chastity. Let the vnmaried and widowes, yf they cãnot absteine, mary, for it is better to marie then to burne. Againe if thou takest a wife thou sinnest not: likewyse if a virgine mary she sinneth not, neuertheless suche shall haue trouble in theyr flesh. Whereby he vnderstandeth the troubles and cares of theyr children and family, and other lyke, which do belong vnto the crosse that god wyl haue to be annexed to this estate. And for the which they ỹ be destitute & voide of the gift of continencie, ought in no wise to forbeare wedlocke. For, that were, as yf a mã being extremely sicke, shold say: I haue nede of that Physike, but be cause it is better, I wyll not take it, I had lyefter dye, than to suffer it to come wythin my lyppes: Who would not

i. Cor. vii.

That is with the fyer of concupiscence. I meane, when mens will, for lacke of the gifte of chastitye doth so geue place, to the luste that tempteth, that he can not call vpon god with a quyete conscience.

Similitude.

iudge that man, to be worse than madde? But this goodly liberty that the holy ghost did geue vnto all men by his holy Apostel, who saieth in another place: I doe not speake thys, to tangle you in a snare, is clene taken awaye by the tirannye of that Antichrist of Rome, who dyd laye on the neckes of hys cleargie a burdone, heauier thã the mount Aethna as the commune by worde goeth. Wherof, many dyd very greuously complaine, as it doth manyfestly appeare by theyr owne wrytinges. These are the wordes of Baptista Mantuanus beinge a Carmelite, in the life of Hilarius beinge byshop of Poetiers in Fraunce.

Aethna is a mountaine in in Scicile that burneth continually, and is of the Italians called mount Gibello.

Baptista Mantuanus in vita Hilarii.

Integritas vitæ, legum prudentia, cultus
Cælituum, tutela inopum, diadema pedumq;
Pictauiense tibi, dum nil mortalia curas,
Dum viuis tibi sorte tua contentus, ah omni
Ambitione procul, populo applaudente, tulerunt
Non nocuit tibi progenies, non obstitit vxor
Legitimo coniuncta toro, non horruit illa
Tempestate deus thalamos, cunabula, tædas.
Sola erat in prætio, quæ nunc incognita virtus.

Sorde-

Sordet, et attrito viuit cum plebe cucullo.
Propterea leges, quæ sunt connubia contra
Esse malas quidem perhibent, prudentia patrum
Non satis aduertit, dicunt, quid ferre recusет,
Quid valeat natura pati: Ceruicibus aiunt,
Hoc insuaue iugum nostris imponere Christus
Noluit: istud onus quod adhuc quãplurima mõstra
Fecit, ab audaci, dicunt pietate repertum.
Iutius esse volunt, qua lex diuina sinebat
Isse uia, ueterumq; sequi uestigia patrum:
Quorum uita fuit melior, cum coniuge, quã nunc
Nostra sit exclusis thalamis et coniugis usu.

Which verses, I wyll Englyshe as wel as I can, folowynge rather the sense and meanyng, than eyther the wordes or the Meter.

The integritye of lyfe,
And of lawes the science,
The worshipping of god,
And of them the defence,
Which poore and nedy were,
While thou liuedst, not caring
For worldly pompe and pryde,
Nor for rychesse passing,
But in all thy pilgrimage,
And life holde the content,
With that which god appointed,

And

And from ambition went,
Unto the haue brought
Of Poetyers most famous
The myter and croisier both,
Thereat being ioyous
The people that in it dweld,
Nor yet did then thy wife
Unto the by the lawe ioyned,
Which then was ryfe,
Nor thy lawefull issue,
That by her thou hadst had,
Hinder the any whit,
But that thou wast lad
With the charge of the flocke
Which Christ so deare had bought,
For, then god in those dayes,
As of men well is thought
Mariage allowed,
And that to it perteyned:
For, then vertue alone,
Whereunto fewe attayned,
Prayfed and allowed was,
And had in most price,
Which nowe vnknowen is,
And dwelles among lyce,
Emongest them, I meane,
That in ragges do go,

By this periphrase he vnderstãdeth the bishopryke.

And

And in pouertye liue,
Miſerye, gryefe, and wo,
Therfore, thoſe lawes, I ſaye,
Which wedlocke do debarre,
To be wicked and nought,
Yen in witte paſſing farre,
Do iudge, and alſo ſaye,
That the forefathers prudence,
Weygh did not, nor perceyue,
The hurtefull peſtilence
That thercof did enſue,
And that humayne nature
Suche thinges to beare,
Refuſeth, this is ſure,
That Chriſt would neuer laye
Onus ſo vnpleaſaunt
Nor yet ſo hard a yoke,
That ſtrength and might do want.
Such great burden, ſay they,
Which breadeth many monſters,
Which to many a one,
Will be in ſtede of wonders,
Did come and ſo procede
Of bolde (what ſhould we it call?)
Arrogancye: not ſo:
But pitye, they do all
Or godlineſſe terme it:

By it he vnderſtandeth the ſtraunge kinde of vncleneſſe that was vſed among them.

Howbeit

All maner of mens inuentions cloked vnder the name and title of godlyneſſe.

Howbeit they all affirmed
That ſurer it had bene,
That way whych god confyrmed
By his lawe to haue gone,
And of the fathers auncient
The trade and ſteppes eke,
To haue followed, they ment,
Whoſe life, was farre better,
With wife, childzen, and houſholde
Than our life is nowe,
That wifeleſſe life do hold.

¶ Fyrſt and formoſte we learne by Baptyſt Mantuan, who, as I ſayd, was a Carmelite, that Hilarius, biſhop of Poetiers was maried, & that neyther his wife, nor his childzen, ẏ he had by her, did let him to be a byſhop. Secondly, howe that many did complaine, ẏ they were deprziued of the libertie to marye, hauing the intollerable burdone of cõſtrained chaſtitie laid vpon their ſholders, wherby many, not being able to beare it, were drziuẽ to commit thoſe thinges that were vnlaweful, & moſt deteſtable in goddes ſighte. And therfore he did righte well conclude, ẏ the life of them

them in time past, which had wiues childzen, & housholdes, did farre excede & passe in godlinesse, the life of the wiueles clergie of his time.

Siluianus also, bishop of Massilia, shewing ỹ matrimony is lawful for the ministers of ỹ church, doth speak thus of the forbidding of it. *Nouum prorsus est conuersionis genus, licita non faciunt, illicita committunt. Temperant a coniugio, et non temperant a rapina. Quid agis stulta persuasio? peccata interdixit deus, non matrimonia.* That is to say. Truly this a newe kind of conuersion. They do not those thinges that be lawful, & commit those thinges, that be vnlaweful. They do abstaine frõ wedlocke, but they do not abstaine frõ rapine. What dost thou foolishe perswasiõ: God hath forbidden sinnes, & not matrimony. Your dedes do not agre wt̃ your studies. ye ỹ say, that ye are the workers of vertues, ought not to be the friendes of sinnes. This is not a cõuersion, but an auersion or turning away. Ye ỹ a great while a go, as ỹ report goeth haue forsakẽ the worke of honest matrimony

Siluianus. li. v. De prouidentia dei.

Polidorus Virgilius de inuentoribus rerum. li. v. cap. iiii.

Peraduẽture may ryght wel be lefte.

Joha. Anto. Titu. Qui clerici vel voluentes matrimonia contra here possiunt.

matrimonye, ceasse at lenghte from wickednes. So farre Saluianus, vnto whom Polidorus Vergilius may be ioygned, who in his bokes De inuẽtoribus rerum writeth on this maner: This I am able to say, that it is so farre of, that this cõstreigned chastity, did passe the chastity of maryed folkes, that rather no enormytye of sinne hathe purchased and broughte greater infamy & shame to the order more hurt or harme to the religion, greater griefe to all good men, than the blot or blemish of the priestes incontinency. Therfore peraduenture it wold be bothe for the profite of the christian common weale, and for the cõmodytie of the order, that ones the right of publike mariage shold be restored vnto the priestes, whyche they mighte rather kepe godlye without any shame, than thus wyth such filthy vice of nature to defile them selues most vnclẽly. Joãnes Antonius byshop of Alexandria, doeth plainely affirme that in the primitiue church it was lawfull for Pryestes to haue wyues

wiues, yea being in the holy orders, so that in the time of the celebration or ministration of the Sacramentes they shuld absteine from their wiues Afterwards a forbidding therof, dyd begin in the occidental churche, that they whych were in the holy orders, should liue a continent life. Farther more this cardynall doeth saye, that this commaundement dyd myniſter an occasyon to snare manye soules, and that therfore he dyd beleue, that as the Churche dyd bringe in that commaundemente of constreygned chastytye, so she would reuoke or cal it backe agayne. Whyche callynge backe, should be agreable with this sayinge of Saincte Paule, touching the Virgines, I haue no commaundement, but I geue consel. The like in a manner doeth Panormitanus write, whose wordes for auoydynge of tediousnesse, and specially because that they do agre, wyth them that I aleaged before, I wil now omit: doth not pope Innocentius the fourth set forthe the same doctryne, sayinge

1. Cor. vii

Panormitanus.

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playnely that by the law of nature, Matrimony doeth let no man to be receyued into the holy orders: For, by the lawe of nature, he that is receyued into the holy orders maye vse matrimony ready contracted as the orientall church doth. Yea, he might also marrye or contract matrimony being in the holy orders, excepte the constitutions of the churche shoulde forbydde it. Wherein two thinges are playnly graunted of thys Pope. Fyrst, that they that be coupled in maryage, maye bothe be receyued into the ministerie, and also vse (and that by the lawe of nature) in the tyme of it, theyr matrimonye. Secondlye, howe that if it were not for the constitutions and lawes of the churche, they might also marye, after that they be called to the ministerye.

Innocent. 4. in suis commentariis Titu de conuers. coniug. cap. placet.

But as for the churche, this are we sure of, that the true spouse of oure sauioure Jesu Christe, wyll make no lawes and constytutiõs contrary to the word, institution & ordinaunce of hyr heade and husbande, Jesu Christ,

Christe, who in all places, bothe by him selfe, and by his Apostelles do geue vnto all thē, that haue not the gifte of continencie, free libertye to marye, and with a good conscience, to vse that remedy, whych god from the beginning hath appointed for al men. Therefore the constitutions & lawes of the church, can not debarre from matrimonie, those, that by a singular gift and callinge of god, be not appointed vnto a single, & wineleste life. Of force I am constrayned contrarye to that, whyche I sayde before, to bringe in the wordes of Abbas Panormitanus, whyche are these, Continēcie is not in the cleargie, of the substance of the order, nor of the lawe of God. For, elles the Greekes should sinne: neyther shuld custome excuse thē, forasmuch as custome ought in no wise to preuayle, nor to beare or haue anye place against the lawe of god. And I do not onely beleue, that the churche hathe power to graunt ỹ the cleargie may marrye, as the Greckes do, but also

The true church wyl make no lawes contrary to God his worde.

Panormitanus wordes are so notable, that I could not but bring them.

Panormi. de clericis coniugatis. capi. Cum olim.

that this would be a wholesome statute, for the profite & healthe of the soules, that they, which can abstaine & merite more, should be left to their owne will, and that they which can not abstayne might marry. For the experience doth teache vs, that a contrarry effect doth ensue and folowe, of that lawe of continencie, sith that men liue not spirituallye, nor be cleane, but are defyled with the vnlawefull vse of women, not wythout great offence agaynst god, wher as the lawefull vse of theyr owne wyues, should be chastitye. Therefore the churche oughte to do, as a good phisicio, which hauing learned by experiẽce, that his medecine doth more hurte than good, doth remoue or take it away. Hitherto haue we taught briefely, that it is lawful by goddes worde for al them that haue not the gifte of chastitye, to couple them selues in matrimonye, and also that the auncient ministers of the primatiue chnrch, as Hilarius and other, had wiues, in the time of

theis

theyr ministery, whereunto I maye by the waye adde these wordes of Hierome: If Samuel being brought vp in the tabernacle, did marrye a wyfe, what is this preiudiciall to virginitye? Although nowe in these dayes manye preestes haue not wiues: and the Apostell doth not describe & set forthe a byshop to be the husbande of one wife hauynge children with all chastitye? The Apostelle sayeth he, was of the Iewes, and the primitiue church of Chryste was gathered of the remnaunte of the Iewes. He knewe, that it was graunted by the lawe, and that it was by the example of the patriarches and of Moses, a famyliar thing vnto the people, to get children of manye wyues. Which priuiledge, was also open or free for the preestes. He doth commaund them that the churches, do not chalenge or clame the like licence, and that the preests haue not at one time. ii. or. iii wiues, but one onely, cõtenting thẽ selues wt the first ordinance of god, where he sayeth: And they shall be

Hieront. lib. prim. in Iouinianum.

Idem an Oceanum.

Math. xix Gene. ii.

two in one flesshe. We haue also declared what complaintes many godlye men haue made, that this libertie to marye, was by the cruell tirannye of the Romishe beast, taken away from those, vnto whō the gift of chastitie was denied, & howe earnestlye they dyd desyre, that it might be restored againe. Nowe, for as muche as I haue sufficiently spoken in my booke, of those that by foolishe and fond vowes not commaunded of God, had rashely and vnaduisedlye bounde them selues to single life, or rather to vncleane chastitye, and vnchaste continencie: I will shortly aunswere certayne fonde obiections, that some worldelynges whych neuertheless wil seeme to be earnest fauourers of the scriptures & of the ghospell of our sauiour Iesu Christ, be wont to make. Although say they it be lawefull by gods word that ministers shoulde marye, yet it is not expediente, that they shoulde haue wiues. For they that be maried must care for the world, how they

Obiection.

theyr

theyr wiues, and childzen shall liue, so that they cã not lightly geue theyr mindes to other thinges: howe can the ministers then, beinge maryed: and hauyng houses full of childzen, apply their learning, and geue them selues to heauenlye contemplation, that they may fede theyr flocke with wholesome doctrine? The whole daye will scarcelye serue to compasse and casse, howe they and theyr familye maye liue, that we shoulde let passe this sayenge of Paule: He that is maryed, careth foz the thinges of the wozld, howe he maye please hys wife: whereas he that is vnmaryed, careth foz the thinges of the lozde, howe he may please the lozd. Again: if they be suffered to marye, that wil minister a greate occasion to theym to be couetous, and to kepe nygarde houses, so that the pooze shall not be refreshed by theym as they ought to be, they wyll geue theym selues to pourchase houses and lande foz theyr bzottes: What hospitatytye then shall they be able to keepe? Oz

The fond reasons of the gospellicke wozldlinges.

1. Coz. vii.

if they wil not in their life time prouide for their wiues & children, shall thei not fil the world with beggars? These are the gaye paynted reasons that our gospellicke worldlinges be wont to aleadge, for to put the true ministers of ỳ church frō that which is lawful by gods word, that so they may (whiles they maynteyne their expediencie, I mean that which thei call expediente) fall headlonge into that which is vnlawefull, & forbydden of God in his holy scriptures.

Answere.

Howe the text aleadged by the aduersaryes ought to be taken and of whom it is vnderstanded.

Fyrst, as touchyng that whych they haue aleadged out of the fyrst epistle to the Corinthians, it ought doubtlesse to be vnderstanded of thē, that hauinge the gyfte of chastitye, haue no nede to marye, excepte they will, and not of them, whych for want of it are fayne to vse the remedy which god denyeth to no man, that hathe nede of it. For, doth he not say a litel before: They that can not abstayne, let them marye: It were in deede to be wished, that all they that be called to the ministerye, shoulde be endued

1. Cor. vii.

dued wyth that most excellent gyfte. But syth that it hath pleased god, otherwyse, who distributeth his gifts, as he knoweth to be moste expedient for his glorye: and for the profyte and edefy:ng of his churche.

Marke well this.

Who are we, that shuld striue with god? One of these thre thinges must we nede to chose: Eyther we must content our selues, with those ministers, whych se:ing, or ra ther feeling theym selues to be destytute of the gyfte of continencie do in the feare of god marye, that they maye kepe them selues vndefyled members of oure sauioure Jesu Chryste: or elles we must call downe aungels from heauē to minister vnto vs: or if they please not, or if we can not haue thē as we woulde, we must suffer styll those fylthye whoremongers, and stynkynge Sodomytes, that swarmed heretofore ouer all the whole worlde, to remayne styll. I do not denye, but that there be some, vnto whom it is geuen, that they shoulde gelde theym selues, or make theym

selues

selues chaste for the kyngedome of heauē sake, but they are very thinne sowen. They that be so, let theym with all thankefulnes employe that gift to the aduauncing and settinge forth of goddes glory, and to the enlarging of his kingedome, hauynge alwayes this sayenge of Paule before their eyes: we woulde that all our bretherne and felowe seruaunts were all, as we are, but euerye man hath hys proper gyfte of God, one after this maner, and an other after that. But nowe will I come to the rest of theyr obiections. As touching the troubles & cares that are commō ly in matrimony, we haue spoken of them already, shewinge that they do pertaine vnto the crosse whych God wil haue to be annexed to this holye estate: and that for them (as I sayde afore) no man wanting the gyfte of continencye oughte to forbeare matrimony. Howbeit I woulde by the way that they should shewe me any estate of mans life here vpō ỹ earth, that can be wythoute troubles and cares

1. Cor. vii.

¶ No state of mans lyfe here in this worlde can be without troubles & cares.

cares. If any hauing the gift of chastity & beinge called to the misterye, doe go aboute to kepe hospytalytye, how manye thinges, he shall daylye and hourely be troubled with al commune experience doeth sufficyentlye teache vs. How many times shall he be faine to playe Marthas part, and by hym selfe to doe many thynges euery houre of the day almost, which yf he had a trustye yokefelowe, he neded not to trouble hym selfe with all: but geue hym selfe quietly to his boke: Although I say he doth all the day long geue hym selfe to his owne studye, beynge onelye carefull ouer the flocke of Chryste, yet he is sure that all thynges shalbe well seen to at home: Whereof els (suche is the vnfaythfulnes of seruauntes, without one that shuld alwayes ouer see him) he will alwayes be in doubte, and neuer be quiet in hys mynde.

What shall we saye then of those which besides these commẽ troubles and cares, do burne with the fyer of concupiscence, and cannot be suffred

The intollerable troubles of them

to

that wat the gift of contynencye, and cannot be suffered to mary

to vse the lawfull waters, that God hathe appointed, for to quenche it: Howe well (I praye you) shall they be able to applye theyr learnynge, and to geue them selues to heauenly contemplation? And as for the feedynge of the people wyth the heauenlye foode of Gods worde, this I am sure, no man is able to denie, but that there haue beene more Godlye Sermons made in one yeare, by faythfull maryed Mynysters, sence oure Souerayne Lady Quene Elyzabeth dyd come in, than were made in all Quene Maryes time, by theyr wyfeless and Virgyne Preestes. But this is verye handsome, that they doe obiecte, that scarcelye the whole daye wyll serue them, for to caste, howe they theyr wiues, & family may liue. As though whole yeares wyll serue theyr vnmaryed Preestes, that wante the gifte of contynencye, for to caste, where they maye gette filthye harlottes, howe they maye maynteine them lyke gentylwomen, or rather,

which

which is worse, how they may abuse other mens wyues, and haue theyr children to sit by other mens fyers, were it not better, for suche a ministter, as hathe not the gyfte of contynencye, but yet hathe the feare of GOD before hys eyes, to care for hys owne lawfull wife, and for his children lawfullye begotten in true wedlocke, in the which he maye kepe hym selfe an vndefiled member of oure Sauiour Jesu Christe, than to be put, for wante of hys lawfull remedye, to carke and care, and that to the vtter destruction of his bodye and soule, for a vyle strumpet, and hys bastardes, whyche another daye, shall beare wytnesse against theyr vngodlye parentes: As for the parryll of couetousenesse, and the pourchassynge of house and lande for theyr bastes, wherby the maryed Mynysters, shalbe faine to kepe nyggarde houses, or to kepe lesse hospytalytye, and geue lesse relyefe to the poore, than they ought to doe. I answere that in this they

It is not better in the syghte of the worlde.

Sapience.

maye

may be likened vnto a certaine great vsurer, who dyd hyre Preachers to Preache agaynste vsurye, that all other beynge by the terrible threatenynges of Gods worde, fraied from that abhomynable synne he alone myghte occupye vsurye: In lyke maner, that they maye ioygne house to house, and Lande to Lande, vntyl there bee not one plot of grounde lefte, to be gotten for mony, they wil haue none of the Cleargye to pourchasse one small Cottage for theyr wyues and chyldren, to hyde theyr heades in, after theyr deceasse. And why, because that they alone wyll reygne heare vppon the earthe, and wyll haue the whole worlde in theyr handes. But in the meane whyle, no hospytalytye shalbe kepte, and the poore shal want theyr due reliefe. As thoughe they care muche for the poore, whome euerye where they do mooste vngodlye oppresse, and wyth whose bloud, the morter is tempered that theyr princelyke houses be builded with all. Yea, are they not the

This is spoken of the wycked worldlinges.

Esay. v.

A great offence, I tel you, yf the faythful mynysters shuld wyth theyr owne money truely gotten pourchasse oughte for theyr wyues and children.

Pauperes curãt scilicet.

cause,

cause, that the realme is so full of pouertye? Doe they not wyth theyr shepe (beinge in this poynte wourse than euer Diomedes was) eate vp whole villages and townes, so that where ther were.xl.or.lx.ploughes going, ye shall now scarcely finde.ii. goinge? And where good fermers dwelled and kepte great hospitalitie reliuing the whole townesship, there they kepe a shepeheard with his boy and his dogge, so that a man maye aswell breake hys necke as breake his faste there, from whense afore no poore body was suffered to go awaie emptie or vnrefreshed. And yet they willseme to fauour hospytalytie, for sothe. But it muste be at other mens costes, and that they theyr selues maie be feasted, & haue good cheare when they come to Master persons, or to master Vicares. For, although the faythfull Mynister doeth to his power refresh his poore neighbours, yet oncelesse he doeth euerye foote feaste these great cobbes, and make theim lustye cheare, when soeuer the

Diomedes was a cruel tyraunt whiche gaue men to hys horses to be deuoured of them which thinge was sayde of him, because he caused the whole contry to be eaten vp with his horses, so that men coulde haue no fode.

they lusse to come, he is not coumpted to kepe any house at all. Nowe, if the parti of couetousnesse, whyche they wyll haue the maried ministers to be so subiecte vnto, can debarre them frō mariage, which they graūt to be lawful by goddes worde, what myghte bee sayde of those that be in office vnder a prynce? myghte it not wyth a better reason bee sayde, that it were most parillous to suffer them to marrye, leste beynge moued wyth an inordynate desire to leaue their wiues and children in a welthy and rich estate, they shoulde pill and pole the people, and pilfer from the prince? For, they can no more leaue theyr offices vnto their wyues and children, thā the ministers can theyr liuinges. Let any man that hath wit iudge, in whether of those .ii. estates their is greater daunger of couetousnesse, and in whether of theim couetousnes, can be more hurtefull to the commune weale. Howbe it, thys as the reste is but accidentall. For althoughe some amonge the ministers,

No lesse paryl of couetousnes in thē that be in office vnder a prince, than in the Mynysters.

sters, be striken wyth couetousnes, yet manye (god be praysed) haue the feare of God before theyr eyes, and do from the bottome of theyr hartes detest and abhorre couetousenesse. It was not preiudicyall to the resse of the Apostels, that Judas beynge one of the .xii. was bothe couetous & a theefe. Neyther ought this to moue anye man, where they say, that onlesse they doe whylles they be alyue prouide for theyr wiues and children they must fyll the world full of beggers. For they that are godlye, wyll see theyr Children to be so broughte vp, that they shalbe able to make honest shift for them selues, after theyr parents decease. Againe, is not this Dauids sayinge: I haue ben yonge, and am olde, yet I sawe neuer the righteous forsaken, nor his sede beggynge breade: Hereby do we learne, that althoughe the Godlye dyeth, yet his blessinges shalbe extended to his posterytye. But in the meane season, thys is not remembred of them, that their wiselesse, priestes do

Psal. xxxvii.

fille

fille the whole worlde with whore-
dome and vnclenlines and all mens
houses with bastardes, as muche as
in them doth lie, which thinge must
nedes kindle the wrathe of GOD a-
gainste vs, and at lengthe to bringe
the same vengaunce vpon the whole
worlde, that was by the ryghteous
Genesis.xix. iudgement of God poured vpon So-
dome and Gomorre, and al the coun-
trey aboute. Sith now therfore that
I haue made a sufficient answere, to
the foolyshe and fonde obiections of
our ghospellike worldlinges, I wyll
make an ende, desirynge youre good
Mastershyppe, to take thys my rude
laboure in good worthe, whyche I
offer vnto you nowe at this present,
for a signe of gratitude and thanke-
fulnesse, & to declare that althoughe
I haue not seen you this great while
yet I am not vnmindeful of you, nor
of the gentle kyndenes, that ye haue
shewed to me warde at all tymes.
Thus the lyuinge God aboue, who
is the geuer of all goodnes, preserue
you and all yours and send you pros-

perous

perous succesſe in all your godlye aſ-
fayres to his glorye, and youre euer-
lasting comfort.

¶ The argument of the booke.

FIrſt & formoſt, I call the enemies of the mi niſters mariage, pope Euſtachians, becauſe that in this poynte, they folowe thoſe aun cient heretikes, whom they called commonly Euſtachians, whithe a-bout the yere of the lorde. 324. helde opinion, ỹ maried miniſters oughte in no wiſe to be eſteemed, yea that no man ought to receiue the holy com-munion at the handes of theym that were coupled in matrimony, whych opinion was thoughte ſo ſtraunge, that then a concill was gathered & aſſembled agaynſt it in Gangris, a towne of Paphlagonia, wher it was proued to be directlye agaynſt Gods worde and the truthe thereof. And therfore this canon or decree was

The canon of the concill Gangris.

made agaynst them. *Qui coniugatum presbiterum discernit, quasi occasione nuptiarum offerre non debeat, et iam ab eius oblatione abstinet, anathema sit.* That is to saye, he that doth discerne or maketh a difference of a maried preest, although because of his mariage, he can not offer, or minister the holy communiõ, & doth already abstayne from his oblation, let him be accursed.

Whereby, as I haue proued in my booke, we can iudge none other, but that the Popes catholykes, whyche do so abhorre maryed ministers, makynge no conscience at all to receyue the sacramentes, at a sorte of whoremongers handes are by their owne canons, anathema, that is to saye, accursed. Agaynst them I haue here in this small treatise written.

Fyrste, shewynge that all the scriptures, that they do aleadge, both out of the olde and newe Testamente, for to impugne the maryage of preestes, are shamefullye wrested and wrethed.

Secondly I haue proued, that al the vowes

vowes that the religious perſons, or ſecular prieſtes, dyd make, for to binde them ſelues perpetually vnto ſingle life, are directly agaynſte the holye and ſacred Scriptures, and worde of God, and that therefore they maye lawefully breake theym, and couple theym ſelues in honeſte matrimonye, that ſo liuinge in the feare of God, they maye kepe them ſelues vndefiled members of oure ſauiour Jeſus Chryſt.

Thyrdelye, I haue declared moſte manifeſtlye, bothe by the examples of the Scriptures, and alſo by ſtronge argumentes taken oute of the ſame, that all religious perſons or ſeculare pryeſtes, that haue not the gyfte of chaſtitye, oughte to marye: inſo muche that yf there be any that hauynge not the gyfte of chaſtitye, wil not vſe the remedye, that God hathe appoynted, for all men: The Godlye Magyſtrates oughte to compelle theym, and if they be diſobedyente, to depoſe theym

least by their incõtinent liuinge, thei be an offence and a stumbling block vnto the church, and a slaunder vnto the doctrine that thei haue taught and set forth. These thinges haue bene done briefely and shortly, meaninge hereafter, if anye do kicke agaynste his doctrine, to aunswere them fully, by the leaue & assistaunce of my lord and sauiour Iesu Christ. To whom with the father, and the holy ghoste, be all prayse glorye, and honour, world without ende. Amen.

DId they disprooue the Apostelles? Peter and Philyp dyd beget children. Philip also did marrye his doughters to husbandes. Neyther dothe Paule sticke in a certayne epistell of his, to salute his wife, whych he dyd not cary about, that he might be the more readye to the ministerye.

Clemens Alexandrinus. Ex Eusebii historia. lib. 3. Cap. 30.

The epistle.

I Do not backebite the other blessed mē, which were coupled in matrimony, of whō I made mention nowe. For, I wishe, that beyng worthy of god, I may be founde in his kingedome at theyr feete, as Abraham, Isaac, and Jacob, as Joseph, Esaye, and other Prophetes, as Peter & Paule, & the other Apostels, which were coupled in matrimonie, whiche had wiues, not for to fulfil the lusts of the fleshe, but to haue issue and posteritye. *Ignatius in epistola ad Philadelphienses.*

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FINIS.

A stronge defence of the mariage of preestes, made dialogue-wise betwixt Robin Papist and the true christian.

¶ The true Christian.

Wel met good neighbour and in a good tyme. I pray you, where haue ye beene these manye daies? Ye were not seen here almost this hole moneth.

¶ Robyn Papyst.

¶ Wil ye knowe wher I haue ben? I haue bene at London, I tell you: where I haue heard manye goodlye sermons, and specially agaynst your lecherous and carnal priestes, which be not ashamed to saie, that they can not lyue wythoute wyues, and so marye, contrarye to all good order, and also contrarye to all godlye constitutions, ordinaunces, and lawes, of the catholyke church. But against them dyd one reuerende father Doctour Martyn wryte a moste learned and excellent worke, whyche all the heretikes in the world shall neuer be

They be no lecherous priestes that take other mens wiues, or that haue hariottes in euery corner.

A reuerend father I warrant you

able to aunswere or confute. I wold for your owne sake that ye had read the hole booke through.

¶ The true Chrystian.

¶ I neuer reade Doctour Martyns booke: but I haue read a most clerkely aunswere, that a certayne godlye learned man, whiche nowe for the truth of gods worde, is fayne to flee out of his owne naturall countrey, hath made agaynst it. Where youre Dooter Martine, is so handeled, that he may be ashamed thar euer he did set the pen to the booke. For almoste in euery sentence or lyne that he hath wrytten, he is proued to be a most shamefull lyer. But we wyll let Martines booke alone, wyth the aunswere that hath bene made vnto it, and come to your goodly sermons that ye haue heard. I pray you nowe what was the hole summe or effecte of them?

Reade hys hole booke throughe and thou canst say no lesse, but that he dooteth in deede.

¶ Robyn Pappst.

¶ The hole summe or effect was, that it is in no wise lawfull for preistes to mary, and also, that mariage

But it is lawfull for them to be whoremongers.

doth

dyth let a man to be a preest.

The true Christian.

¶ Of what maner of preestes did they speake I beseche you?

Robyn Papyst.

¶ What Question is this? Be there preestes of more sortes than of one?

The true Chrystian.

¶ Whye should this question seeme straunge vnto you? Do ye not know that there be priestes of Baal, and preests after the order of our sauiour Jesu Chryste? For, of the preestes of Aaron, I nede not to speake here, sythe that the same preesthode, is wholy abolyshed by our sauiour Jesu Chryste, oure souerayne preeste, whyche, (as saynt Paule sayeth) lyueth for euer for to make intercession for vs.

2. King. xvii

Hebr. vii.

¶ Robyn Papyst.

¶ I knewe not so much. Therfore I thoughte none other, but that they spake of those, that be preestes after the order of our sauiour Jesu Christ.

¶ The true Christian.

And which do ye thinke to be prie-

stes after the order of our sauiour Ie su Chryst:

☞ Robyn Papyst.

Those that we do commonly call: syr Iohn, syr Thomas, sir William &c. that haue shauen crownes, and weare forked cappes, with long side gownes and tippettes: which do put on white surplyces on theyr garmentes, when soeuer they go to theyr deuine seruice: whyche do cense ymages, & say the holy and blessed masse.

The marke of Baalles pryestes.

The true Christian.

Those are not pryestes after the order of our sauiour Iesu Chryst.

For his pryests do not disguise themselues after suche a sorte, they are no such marked monsters, but are knowen by other sygnes and tokens, whych be expressely set out vnto vs in goddes booke. Therfore, those are rather the pryestes of that stynkyng beast and Idoll Baal. Whych I do intend to proue most manifestlye vnto you.

Read the .iii. chapter of the fyrst Epistell to Timothee and the fyrste of the Epistel to Titus.

Robin Papist.

What beast or Idoll is it, that ye call

call Baall.

The true Christian.

Wyl ye haue me to tell it you?

Robyn Pappst.

And I pray you so to do.

The true Christian.

And wil ye not be angry wyth me?

Robyn Pappst.

Wherfore should I be angry with you: for I knowe, that for the amitie and frendshippe, that hath bene betwirt you and me, euer sins almoste that we were but yonge babes, ye do wishe good vnto me, and would that I shoulde do no worse then ye youre selfe.

The true Christian.

I do vnderstand by that beaste or ydoll, whyche I call Baall, the bysshoppe of Rome: whych ye do name your holy father the Pope.

Robyn Pappst.

I thought rather that by it, ye dyd vnderstande that false prophete Mahomet.

The true Christian.

I do not denye but that Mahomet

is

is most detestable, and to be abhorred of all men. But yet in comparyson of your holye father the pope, in many thinges he may be accompted a saynct.

Robyn Papyst.

Howe can that be possible. These your sayenges seeme vnto me very straunge, yea mine eares do tinkle heare them.

The true Christian.

The confession of Mahomet touchyng our Sauyour Jesu Chryst.

Ye shall vnderstande that my sayenges are most true. For, although Mahomet be moste wycked and deuelyshe, yet doth he confesse and acknowledge that oure sauyour Jesus Chryst was conceyued and borne of a virgin, & that the same Jesus was in his time a gret prophete, yea that he was the wysedome and soule of god. But in this he is most wycked, that he dothe preferre him selfe before Chryst, calling him selfe a more excellent prophete than he was, sayenge also that he is the last prophete of all, and that none ought to be looked for after hym. Agayne, he sayeth

that

that god hath reueled moze largelye his secretes vnto him, than to anye other pzophete that was befoze him. Moreouer he dothe wzite, that he hathe shewed vnto him a moze perfecte rule, than the rule of the pzophets Jesus. This is the opinion of Mahomet. Nowe, let vs come to your holy father the pope. The pope doth confesse that Jesus Chzist was conceyued by the holy ghost, & bozne of a virgine, that he is the sonne of God, and also that he was a greate pzophete. But afterwardes, he sayeth as Mahomet, that is to saie, that he is a moze excellente pzophete of God, than euer Jesus Chzysse was. Foz he sayeth, that god hath reueled vnto him, moze of his secretes touching the saluation of men, and touching the estate and rule of perfection than vnto our sauiour Jesu chzist and his apostles.

A comparison betwixte the Pope and Mahomet.

The blasphemous saynge of the Pope.

Robyn Pappst.

I thinke none other but that ye do slaunder him shamefullye. Foz if he should saye so, he wers a verye Anti-

He is slaundered of the trueth.

chzist

chriſt, and not worthy to be accompted a chriſten man.

The true Chriſtian.

Ye ſhall be iudge your ſelfe. For I do not intende to make a lye vppon any man. Nowe marke well what I wyll ſaye, and prynte in your mynde the wordes that I ſhall ſpeake, and then I truſt that ye wil ſay as I ſay, except ye be vtterly blynded, and geuen ouer into a reprobate ſence.

It is a ſhame to make a lye of the deuell.

Robyn Papyſt.

I tell you, neyghbour, as I do ſe the world to go nowe a dayes, I do not intend to ſet my ſelfe ſtyflye agaynſt the truth.

The true Chriſtian.

Ye will graunt me, that theſe are the wordes of our ſauiour Jeſu chriſt Wythout me ye can do nothyng. Meanynge thereby, that withoute his ſpeciall grace we can do nothing that is acceptable or pleaſaunt vnto god. And therfore, ſaynct Paule ſayeth, that of our ſelues we be not able to thynk as much as a good thought Agayne: that it is god, that worketh

Iohn. xv. i.

ii. Cor. iii.

Philippe. ii.

in

in vs both the will and also the dede
But your holye father the pope sayeth that it lyeth in mans power, or that man hathe of his owne nature libertye to do good or euell. 2 By the doctryne also of oure sauioure Jesu Christ, and of his apostelles, we do learne, that no man is able to fulfyll the lawe of god, wyth such a perfection as god doth requyre at our handes, and that therfore, all men are of their owne nature the children of wrathe, and subiecte to euerlastynge damnation. But youre holye father the pope sayeth the contrarie, that is to saye, that man is able to fulfil the lawe to the vttermoste, and to purchase by his owne mertes and deseruinges the kyngdome of heauen. 3 Jesus Christe with his apostles dothe saye, that by the merytes onelye of his death, passion, and bloudsheding we are delyuered from euerlastynge death and damnation: but your holy father the Pope sayeth, that the merites of our owne workes, and doinges may saue vs and that therfore they

Roma. iii.
Wathe. v.
Gala. ii. iii.
Ephe. ii.
John. iii. v.
Roma. x.
Gala. iii.

they are necessary vnto saluation.
Jesus Chryst with his apostles doth
4 saye, that by fayth onelye, wythout
Joh. iii. v vi
Rom. iii. iiii.
Gala. ii. iii.
the workes of the lawe, we are iusti
fyed, and that it is the onely meane,
whereby we can obtayne the free
mercy of god. Naye, sayeth your ho-
lye father the pope, we are iustifyed
by our owne workes, & by the wor-
thinesse and merytes of them, we do
obtayne the mercye of God. Jesus
5 Chryst doth forbyd, to serue or wor-
Math. iiii. v.
Luke. iiii.
shyppe any other, but the liuing god
onely. Not so, doth your holye father
the pope saye, ye shall besides the ly-
uing god, worshyppe dead creatures
6 and me also. Jesus Chryst with his
Math. vi.
Roma. x.
apostles doth saye, that none ought
to be called vppon but God onelye,
which doctryne is confirmed by the
example of all the patriarches, pro-
phetes, apostles, and martyrs of god
But your holy father the pope, doth
byd all men, to call vppon the deade
saynctes, excommunicating al them
7 that will not do it. Jesus Chryste
John. v.
with his apostles doth geue a strayt

com

cõmaundement that images shoulde in no wyse be honoured or worshypped: But your holye father the Pope doth pronounce theym al heretykes, that will not honoure and worshyp them. Jesus Chryste sayeth, that he is the waye, the truth, and the life, and that none commeth vnto the father but by him. Agayne, the holye apostelles do testifye euerye where, that our sauiour Jesus Chryste, the onely begotten sonne of God, is the onely intercessour, aduocate and mediatour betwixt god and men: But your holy father the pope, doth boldly affyrme, that all the blessed sainctes in heauen, are our intercessours and mediators, persecuting wͭ fier & sword al those that wil not agree vnto his doctrine. Jesus Christ wil not haue vs to deuour widowes vnder the colour, pretence, and shadowe of long prayers: But your holye father the Pope wil haue al his shauelings to do so, and to deuour not onely the houses of poore widowes, but also hole realmes vnder the colour & pretence

John. xiiii.

Roma. viii. i. Tuno. ii. i. John. ii.

9 Math. xxiii.

tence of longe prayers. Our sauiour Jesus Chryst did geue a streight com-
1. Cor. xiiii. maundemente by his holye apostle saynct Paule, that nothinge shoulde be done in his churche in a straunge or vnknowen tounge, but that all thinges should be done to the edefyenge of the saythfull congregation. Naye sir, saieth your holy father the pope: that is not detente nor comely. Suche seruice muste be vsed, that no man almost doth vnderstand, that so our Catholike procedynges, beynge knowen of no man, maye the longer continewe. These be almost the cheefe and principall poyntes, wherin your holy father the Pope, doth most vngodly preferre him selfe before christ. How do ye now lyke his doynges.

Why Latin seruice is vsed in the popishe church.

Robyn Pappst.

BY your sainges, oure holy father the pope, doeth compte him selfe wiser, than our sauyoure Jesu Christe, beinge as much contrary vnto him, as Mahomet is, thoughe he wyl not be a knowen of it.

Holde thy selfe there Pappst.

The true Christian.

Naye

Naye, ye shall vnderstand, that he is a greate deale worse than Mahomet. For Mahomet is no traytoure to Christ, nor yet to hys churche, as your holy father the pope is, but professeth hym selfe an open enemye of his, and of all his religion. Whereas your holy father the Pope vnder the title and name of a true seruant of Christ, doth both betray Christe and his churche, beyng most lyke vnto Judas, whych vnder the pretence and signe of loue, that is to saye, of a kysse, did betray his mayster Christ. Moreouer, although Mahomet be an enemye of Jesu Christe, yet doth he geue him more honoure then the Pope doth. For, Mahomet doth confesse and acknowledge that afore he was sente of God, and had receyued the reuelation of his rule, who so euer dyd lyue accordyng to the rule of Jesu Christ, he was saued, and that whosoeuer shall lyue accordinge vnto it, shalbe saued. But that he shall not be so perfect, as he should be, by keppynge his rule. Whereas yours holye

The Pope is worse thā Mahomet.

Math. xxvi. Mar. xiiii. Luke. xxii.

Wherein Mahomet dyd geue more honour vnto Christe thā the pope.

holy father the pope dothe playnelye affyrme, that no man can be ſaued by keping of Chriſtes rule onely, excepte he doth alſo kepe his conſtitutions, lawes and ordinaunces, ſayenge that we muſt obſerue and kepe them, if we wyll be perfect Chriſtians. Is not this to ſay, that he knoweth more of the ſecreetes of God, than our ſauiour Jeſus Chryſte, or his apoſtles dyd?

Robyn Papiſt.

Let vs leaue the pope to his great iudge our ſauiour Jeſu Chryſte, and come to the matter that we began wythall. Dyd Chryſte no where in all his goſpell forbyd, that preeſtes ſhould marye?

The true Chriſtian.

What is ment by thys worde preeſt.

Afore we do beginne, or go any further, wyth the matter, ye muſte vnderſtand what we do meane by this worde, preeſt: for many are deceyued in it. For they thinke that it dothe onelye ſignify them, that weare ſhauen crownes, and whyte ſurplyces vpon theyr long ſide gownes, and

ſuche

other gugawes.

Robyn Papyst.

What doth it signifye I praye you: hath it any other signification than we do geue it commonly:

The true Christian.

This name prieste cometh of this greke word, presbiter, which in our Englyshe doth betoken an elder. Nowe if ye aske me whether Christ hath forbiddē ỹ elders of his church to mary, I aunswere vnto you, that ye shall finde no where in all the whole bodye of the scriptures, that they are more forbydden to marye, then the other christians are, which of the holy apostel saynct Peter, are al called a spiritual priestehoode, for to offer spirituall oblations and sacrafices vnto almighty god. What thys word, priest, doth signifye

Robyn Papyst.

Yf this word priest doth signify an elder, why do we call thē that serue in oure churches priestes, sithe that they

If he can say a masse, he is fit ynough to be sir Jodn.

they be for the most part, yong boies and laddes: For in these oure dayes they do preeste some, that be scarcely xviii. yeres olde.

The true Christian.

¶ They be so called, because of the auncientnes, wysedome, and sobrenesse, and also for the great learning and discretiō that should be in them. For, this word eldershippe, doth import and signifye all these thinges. If they be not then auncient in age they ought to be aunciente in wysedome and knoweledge, and also in example of godly conuersation, and liuing.

Why the ministers of the church be called priests or elders.

Robyn Pappst.

Nowe therfore I do aske you, whether Christ hath not forbydden such priestes or ministers of his church to marye?

The true Christian.

No verelye, as ye your selfe shall easely perceyue, if ye will reade diligentlie the scriptures, both of the old and newe Testament.

Robyn Pappst.

As

As I haue sayd vnto you already, our preachers of London do stoutely affyrme, that it is in no wise lawefull for a preyeste to marye, nor for a man that is maryed, to be a preyest.

The true Christian.

In deede it is not lawefull for popishe prieستes to marye, if they wyll folowe the ordinaunces, constitutions, and lawes of your holye father the pope. For according to his rule, he hathe rather that his preyestes be whoremongers, Sodomites, and filthye adulterers, as he is him selfe, than that they should be honest maried men, according to the institution of our sauiour Jesu Christ.

what preyests they be that may not marye.

Robin Papist.

Howe knowe ye that to be true?

The true Christian.

God wot, it is very easy to be knowen. For if one of his preyestes be found or taken in aduoutrye, or in whoredome, by getyng the byshop a noble or two, or by bryngyng a couple or two of fatte capons vnto the commissarie, he shalbe quitted, and

Good iustice I warrant you.

But vppon a condition, that he doe it warely afterwardes.

let go: but if anye of them should go about to take a wife, and so marye according to the institution and ordinaunce of god, for to kepe him self an vndefiled member of our sauiour Jesu christ, he shall be brent vp lyke an heretike, whereby ye may knowe that he hath rather that his prynces should walowe in fylthye and stynkinge whoredome, than that they should ones marye, and that he doth esteme it to be a greater sinne to marry, than to be a cõmon whorehunter

It is a pleine blasphemye agaynste the god in earthe so to doe.

Robyn Nappyst.

But they saye, that the church hath so ordeyned long a go.

The true Christian.

I graunt that the popishe church hathe so ordeyned, but not the true church of Christe. For the true and faythfull churche of our sauiour Jesu Christ, which is the house of god, the piller and staye of the truth, will neuer take vpon her to set forth anye thing contrarye to the minde of her true husband and head, our sauiour Jesu Christe, nor yet to teache anye thinge

1. Timo. iii.

The true Churche of Christe doth set forthe nothynge contrary to the lawes and worde of God.

thing, that might hinder the liberty and fredome, that he hath both purchased and geuen vnto his faythfull seruaunts and ministers. This true and faythfull churche, I saye, suffering her selfe to be ruled, guyded, and gouerned by the onelye worde and spiryte of her head and mayster our sauiour Iesu Chryste, will in no wise presume to forbidde any thinge that our sauiour Iesus Chryste hath commaunded, nor to commaunde any thing that he hath prohibited and forbydden.

Robyn Papist.

But they do stoutelie maynteyne that this is done accordinge to the scriptures and worde of god. For whē the euerliuing and eternal god, did go about to deliuer his lawe vnto Moses, the same Moses being inspyred of the holye ghoste, did geue a commmaundement vnto the people that they should abstayne from theyr owne wiues. Exod. xix.

The fyrste argument that the Papistes of oute time do bring againste the marryage of preestes.

The true Christian.

Aunswere to it.

That example serueth nothynge for the poppyshe churche, if ye do well consider the wordes of Moyses. For he did generally forbydde al the people to come to theyr wiues: but your holy father the pope doth onelye forbydde his prestes. Agayne, Moses saith not: I commaund & charge you that ye neuer come to your wiues, or that ye neuer mary: but saith only be ready agaynst the third day, & come not at your wiues. As if Moses wold haue sayde: Ye must sanctifye your selues these three dayes: therfore ye shall ceasse from all your bodelye labours, and workes, and also from the vse of your owne wiues, that ye may the better prayse vnto God, and thinke on those thinges, that God hathe appoynted to do on the thyrde daye. Ye see that Moses doth commaund the people to abstayne from theyr bodelye labours, and companyng wyth theyr wyues, onelye for three dayes, that they myghte be the more readye both to prayse, and also to receyue the highe misteryes, that

Exo. xix.

Why the people was bydden to refraine from their wyues.

god

God has appoynted to shewe vnto them the thyrd daye.

The lyke dothe the blessed Apostell saynct Paule say vnto all christians that be maryed, speakyng after this maner: wythdrawe not your selues one from an other, except it be with consente for a time, for to geue your selues to fastynge and prayer. And afterwardes come together againe, least Sathan tempt you for your incontinency. Ye see that Sayncte Paule will not haue a man to withdrawe him selfe from his wyfe, nor the wyfe from her husbande, but as farre forthe as the one can forbeare the other. And if ye consider wel the wordes of Sayncte Paule, ye shall soone perceyue, that he wil not haue the man and the wyfe to be longe a sunder, leaste Sathan the Deuell do tempt them, and make theym to fall into some abhominable sin, through theyr incontinencye. For as a man can not alwayes praye and faste, so can not he be alwayes wythout his owne wyfe. For, to praye, to faste,

1. Cor. vii.

This place shalbe more largelye entreated of, afterwardes, aboute the middes of the booke.

and to liue chastely without the com
pany of a woman, are special giftes
of almighty God, whyche he geueth
to whom it pleaseth him, and for as
long as he thinketh it expedient.
Marke then that Moses did not giue
a commaundemente to the preestes
onelye, that they shoulde abstayne
from theyr wiues, but also to the
hole people. Therfore, if your holye
father the pope, wyll haue this place
to serue for his purpose, he must as-
well forbydde all the christian peo-
ple to marye, as his preestes. For
whye? The one doth stande wyth no
more reason than the other.

The example of Moyses can serue nothyng for the Pope.

¶ Robyn Pappst.

Our holye father the pope, doth
forbydde preestes to marye, because
that they are appoynted in the chur-
che, to minister the holye misteryes
vnto the people, and also, because
that they are mediatoures betwixt
god and vs.

Obiection.

¶ The true Christian.

I aunswere, that Moses was then
the onelye minister of the churche,

Answere.

and

and as a mediatour betwyxte God and the people. And yet he doth not separate him selfe alone from hys wyfe, for those three dayes, but also commaũdeth al the people to do the same. Do not the holye sacramentes and misteryes pertayne to the hole churche, I meane, to all theym that be Christians as well, as vnto the priests and ministers of the church: I saye, that they can no more challenge vnto them selues of those holy misteries and sacramentes by any ryghte or priuiledge, that they haue geuen them of God, than the leaste christian in the world, sauing onelye that they are ministers of them, for to distribute and geue them vnto the people, thereunto prepared and ordeyned. Nowe if the dignitie & worthinesse of the thinges that be ministred, doeth require that the ministers be vnmaried, howe much more doth it require, that they whyche receyue such holye misteries should be vnmaryed: For if the maryage doth defile the minister, because ỹ he doth minister holi thigs, how much more

This the papystes wyl neuer graunt

doth it defyle those that receyue the? If the minister ought to be holye in the ministration of the holy and sacred misteries, muche more ought they, to whom they be ministred to be holy. It is plaine & manifest then, that the pope hath no more cause to forbidde preestes to marye, than all the rest of the people. For, whether is the ministration of the sacramentes, more precious and excellente, then the receyuing of them is?

Robyn Papyst.

The second argumente of the papist of oure tyme.

I can saye nothing agaynste your argumentes, but yet our preachers do saye, that the preestes of the olde lawe, dyd absteyne from their owne wiues duringe the time of theyr office and ministration in the temple. As it appeareth by Zacharie the father of John Baptist.

Luke. i.

The true Christian.

This example doth serue for me, and not for them. For by it, it is manifestly proued, that the preestes of the olde lawe had wiues.

Robyn

Robyn Pappst.

It is true. But if the Pryestes of the olde lawe, dyd absteine from theyr wifes, when they came to the alter, for to offer sacrifyces in the temple, how muche more ought the pryestes of the new Testament, to liue chastlye, all the dayes of theyr lyfe, sythe that they haue suche an hyghe sacrifice to offer vnto God daylye for the synnes of the people.

Obiection.

Where there is forgeuenes of those thinges, there is no more sacrifice for synne. Hebre. x.

The true Christian.

I wold faine know, what sacrifice the pryestes of the newe Testament haue to offer vnto God dayly for the sinnes of the people.

Robyn Pappst.

Doe they not offer our Sauyoure Jesu Christe, I praye you, bothe god and man, vnto his heauenly father, for the sinnes both of the quicke and of the deade.

The true Christian.

It hath bene alredy sufficiently declared, in the first talke, that we had together a prety while a goe, what a blasphemie it is to saye, that Christe

In the ouerthrowe of the Masse.

can

Reade also of this in the vi. Dialogue of my true buckeler and shylde of the Christian fayth and in my confession vpon the Crede. Hebr. x.

can be offered any more. For, it is to abolishe and put downe that omnysufficyent sacrifice whiche oure Sauyour Iesus Christ the highe priest dyd offer once for euer vppon the alter of the crosse, and to make it of no more efficacie, strength and valew, than the sacrifyces of the olde lawe.

¶ Robyn Papyst.

I haue not yet forgotten, what was sayde then. Therfore, shew me nowe, why the pryestes of the olde lawe dyd absteine from theyr wiues in the tyme of theyr Mynystration and office.

The true Christian.

Your holye father the Pope, wold gladlye set vp agayne, all the shadowes and figures of the olde lawe, whyche oure Sauyour Iesus Christ hathe abollyshed. Ye shall therefore vnderstande, that the pryestes of the olde Testamente, dyd absteyne from theyr wyues, durynge the tyme of theyr office, for to represente, and sygnyfye, the integrytye and pureneste, that shoulde be in oure Sauy-

Why the pryestes of the olde lawe dyd absteyne from theyr wyues.

oure

oure Jesu Christe the eternall and euerlastynge preste, whose fygure they were onelye. By it also they did signifie and represent that he should be conceaued by the holy ghost, with oute the seede or operation of man.

Nowe these ceremonyes are ceassed and fully ended, after that oure Sauiour Jesus Christe the eternal and euerlastynge preest after the order of Melchisedech, hathe offered hym selfe a sacrifice vnto God his father, for the redemption of all mankynde, as he hym selfe dyd testifye vpon the crosse, sayinge: It is finished. Elles, yf Christians were compelled to folowe the ceremonies of the old law, they might haue no prieستes but of ỹ kynred and Trybe of Leuye. Moreouer, they myghte haue no prieستes, that were mysshapen, and that had anye blemyshe or fawte in theyr bodies. For, these be the words, that Moyses is commaunded to speake vnto Aaron: Whosoeuer of thy sede in theyr generations, hathe anye deformitye let hym not preasse for to offer

John. xix.

What those are most mete for to be prieستes nowe a dayes.

Leuit. xxi.

offer breade vnto his god. For, whosoeuer hath any blemyshe, shall not come nere, as yf he be blind or lame, or that hathe a bruised nose, or that hathe anye myshapen member or is broken footed, or broken handed, or hathe no heares on his eye browes, or be maunge, or skaulde, or hathe hys stones broken. No man that hathe a blemyshe, and is of the seede of Aaron the priesste, shall come nigh to offer the sacrifices of the Lorde. But now, your holy father the pope doeth cleane contrary. For, he doeth alowe them for priestes, whyche are myshappen, and whiche haue deformyties and blemyshes in theyr bodyes, wherin he doeth well declare, that the Christians are not subiecte vnto the ceremonyes of the old law.

So long doth the pope folow the olde lawe, as he doeth thinke it to be profitable for hym and his kingdome,

Robyn Waypst.

Yet he wyll alowe none that haue broken stones, or that lacke them.

There is a good cause whye.

The true Christian.

Wyl ye knowe the cause why he doeth it: harken in your eare, and I wyl tel it you.

If the priestes had no stones, per-

Robyn

Robyn Papyst.

Go to, goe to: ye wyl be olde John stil. But now without all gesynge, tel me why god wolde haue none to be made prestes, that had anye fautes in theyr bodyes.

adventure there myghte be lesse Christomes in the paryshes where they doe serue.

The true Christian.

For to signifie thereby the greate integritye and perfection, whyche shoulde be in the hyghest priest of all, which is our sauiour Iesu christ. But marke ye this besides: yf youre holy father the pope, wyl folowe the law of Moises, he must nedes forbyd the priestes, that duringe the time of theyr office, which, as ye saye, doeth continew all the dayes of theyr lyfe, they shoulde drinke no wine, nor no kinde of stronge beere or ale. For thus sayth the lord vnto Aeron: thou and thy sonnes, shal drinke no wine nor any kind of strong drinke, when ye shall come into the tabernakle of witnesse. Ye must also forbyd them to shaue theyr heades, and the corners of theyr beardes. For, God dyd forbyd the prestes of the old Testament,

Thys law wold in no wyse please the prestes of our tyme. For they loue good drinke to well.

Leui. xxi

ment, the ſame. Anye man maye ſee that the Pope hathe no moze iuſte cauſe to forbyd hys prieſtes to mary, than to forbyd them the other thinges heretofore reherced and named. Wherefore, all that he doeth, is nothinge elles but a playne tyrannye, whereby he doeth caſte awaye the ſoules not onely of hys prieſtes, but alſo of manye poze women and maidens, and alſo whereby he doeth engender in the worlde a moſt deteſtable whoredom, and filthy Sodomy. Why doeth he preſume, I beſeche you, to commaunde anye man, that hathe not the gyfte of chaſtytye, to liue without the remedie that God hathe appoynted for euerye man? If a Prieſte hathe the gifte of chaſtetie, he nedeth not to commaunde him to liue chaſtelie, yf he hathe it not, why doeth he laye ſuche an heauye yocke vpon his necke? Doth the Pope and his prieſts thinke to rule god as they liſt? if your holy father the pope hath ſuch a delight to haue his prieſtes to be wiueleſſe: why doeth not he hym ſelfe

The ordynaunce of the pope is a toly bayte for the deuel, for to ketche the ſoules of men and women with all.

He may if he lyſt, for he is god in earthe.

selfe geue them the gift of chastitye:

Robyn Pappst.

Objection.

God onely geueth the gifte of chastitie, as he doeth all other giftes: therefore, they muste aske it of him, with faithfull and earnest prayers, and withoute doubte they shall obteine it. For, oure Saviour Jesus Christe saieth: Aske, and it shall be geuen vnto you: Seke and ye shall finde, Knocke, and it shall be open vnto you.

Wath. vii. Mar. xi. Luke. xi.

The true Christian.

Aunswere.

What soeuer is necessarye vnto saluation we haue a promise in the scriptures that we shall obteine it of God, if we doe aske it in faithe. But howe shall ye be able to proue, that to lyue withoute a wife, is a thinge necessarye vnto saluacion? Therefore, if a man, not hauinge the gifte of chastitie, or not being called there to of the Lorde, doeth wilfullye and for hys owne pleasure seperate or bannyshe hym selfe for euer frome the holye estate of Matrymonye, he doeth moste parylloushye tempte

Agayne, where haue they a promyse that god wyll geue the gyft of chastitye vnto all those, that the pope doeth forbyd to marye.

God

What it is to tempt god

god. For whoſoeuer he be that wyll not vſe in his neceſſity, the ſame natural remedy that god hath ordeined and appoynted, without all doubte he doeth tempte God. Euen as yf a man wolde neither eate nor drinke, though hunger dyd come vpon hym neuer ſo muche, but forſakynge all kinde of meates and drynkes, that god hath ordeined for the vſe of man he ſhould deſire of God that he wold take awaye hys hunger by his abſolute power. Should not ſuche a man tempte God: wold ye not iudge ſuch a man to be a deſpyſer of the ordeynaunces of the Lord. And if he ſhold dye, wolde ye not iudge hym to be a murtherer of him ſelfe? I ſay, that it is as harde for a man, whiche hathe not the gifte of chaſtitie, to kepe him ſelfe from falling into ſinne, as it is for him to lyue without meate and drinke, without the ſpeciall gyfte of the Lorde. We doe reade that oure ſauiour Ieſus Chriſt dyd faſt fortye dayes & .xl. nyghts, and that al that ſpace he did neither eate nor drynke,

Murtherers of them ſelues

Math. iiii.

but

but that he dyd hunger at lengthe, and that the Aungels minystred vnto him. Whereby it doeth appeare, that when he was a hungerd, he did both eate and drinke, vsing the lawfull remedies and meanes, that hys heauenly father hath appointed. So it happeth many tymes, that a man hath the gifte of chastitye for a time, but that afterwardes it is taken awaye from hym. Then muste he vse the remedye, that god hath appoynted and ordeyned, is it not to tempte God, whan a man feelinge the fyer of concupyscence, that burneth and tormenteth hym, if he wyll not vse the water, that GOD offreth vnto him, whiche is maryage: It is euen as if a man seinge hys house on fier, wolde not vse the waters that be rounde aboute it, for to quenche the burnynge, but wold say, let it alone, God will quenche it. Verelye, I say vnto you, that whosoeuer doeth in his necessitie despise the ordynaunce of god, and hathe liefter burne than to mary, he shal neuer be chaste, but

When the gift of chastitie is taken away from a man, he must vse the remedye that God hath appointed.

Maryage is the lawefull water for to quenche the fyer of concupiscence.

his bed ſhal alwaies be polluted and defiled: and as long, as he ſhall deſpiſe the holye eſtate of matrimonye or refuſe to vſe it, god will neuer geue him the gift of chaſtety, but ſuffer him to burne, and to be tormented in his fleſhe, and to fall from one ſinne into another. For do ye thinke that god doth loue them, that do deſpyſe his ordeynaunces in theyr neceſſitie? Do not ſuch perſons declare them ſelues to be moſt vnthankeful vnto him? In dede if a man be conſtrayned to be awaye from his wife for a time, for to folowe his vocation that god hathe called him to: it is his duetye to pray vnto god, that he vouchſafe to mortifye and quenche ſuche fyer of concupiſcence in him, duringe the time, that he is awaye from his wife, and truly ſuch a man oughte to beleue that god wil heare him, if he doth praye wyth a faythfull heart, hauinge the feare of God before his eyes.

The puniſhement of thoſe that deſpiſe matrimonye.

When we oughte to praye moſt earneſtlye for the gifte of chaſtitye.

¶ Robyn Pappſt.

This beſydes, they ſayde, in theyr ſermons

sermons, that when Dauid came to Abimelech, and required him that he would geue him of the holy loues whych they call the shewe breade: or euer Abimelech the highe priest woulde geue him anye, he dyd aske him, whether both he and his companions had kept them selues clene from theyr wiues. And hereupon did they aledge sayncte Hierome, who writinge vppon the epistell to Titus, doth saye these wordes: The shewe breade did signifye and represent the bodye of oure sauioure Jesu Christe. Therfore, let theym, that will eate the bodye of our sauioure Jesu Christe, abstayne from theyr wiues. For if suche a cleanelinesse was required, for to eat of the shewe breed, howe muche more is it required, when we go to feede vppon the precious body and blonde of oure sauiour Jesu Christ? Therfore, saye they, sith ỳ priests do dayly make the precious bodye of Christ, & also eate it, in theyr holy & blessed masse, it is in no wise lawful for thẽ to marry.

1. Samu. xxi. The thyrd argument of the papistes of our time.

Hierome vpon the epistell to Titus.

A goodly argument, I assure you.

The true Christian.

Aunswere. All this maketh nothing agaynst me. For, Abimelech him selfe the hygh preste was maryed. Therfore they can not proue by this, that the preystes oughte alwayes to be put frome the benefyte of holye wedlocke.

Robyn Papyst.

Obiection. But why did Abimelech aske, whether Dauid and his companyons, were clene, and specially from women?

The true Chrystian.

Aunswere. Because that the lawe did then requyre suche an outwarde holynesse, and bodily purifienge. If anye had touched but a dead corps, or had suffered anye pollution in the night, it had not bene lawefull for theym to touche holy thinges, nor yet to come nere the people or the tabernacle, except they had bene purified before.

Leui. xi. xv.

Christ hath put downe al the ceremonyes of the olde lawe. But all suche ceremonies, and outward or bodilye purifienges, are taken away by our sauiour Jesu christ who dothe onelye require nowe the purenesse

pureneſſe of the hearte, as he him ſelfe doth teſtifye, ſayeng: bleſſed are they that are cleane of heart, for thei ſhall ſee god. Nowe, this clenelines is obtayned by faythe, wythoute the ceremonies of the lawe. Math. v.

Robyn Pappyſt.

But what ſaye ye to ſayncte Hieroms wordes: We thinke that they do make directly agaynſt you. I would fayne heare what aunſwer ye can make to them.

The true Chriſtian.

This aunſwere do I make: both ſayncte Hieromes wordes, and alſo your ſayenges were moſte true, if Chryſte had commaunded any ſuch thyng. But as I haue ſayd alreadye before, he hathe vtterlye abolyſhed and put downe, all ſuch ceremonies and bodilye purifyenges. And nowe the honeſte cohabitation or companyeng of man and woman together in the holye eſtate of matrimonye, doth in no wiſe pollute or defile thē, but that they maye at all times vſe

The honeſte companynge of a man and a woman together in wedlocke is pure and holy before God.

and receiue the holy sacramentes.

Hebr. xiii. Doth not S. Paule say that wedlocke is honourable amonge all men, and that the bed of them, that be maried in the lord, is vndefyled.

Robin Papist.

Obiection. Yet the sayeng of saynct Hierome doth styll stycke in my minde. And verely me thinke that it agreeth best with the truth. For, if it was necessary, that they which would eate of the shewe breade, shoulde abstayne from their wiues: howe much more is it necessarye, that they that eate the bodye of Christe daylye, as the priestes do, should kepe them selues chaste, and be altogither without wiues? If the eatinge of the figure doth require such a clenelinesse from women, what shall the veritie of the thing it selfe do?

¶ The true Christian.

In my lyghte skirmishinge against Martus antonius What we oughte to iudge of the sacramente of the bodye and blonde of Christ, it hath bene metely well declared in our seconde talke and communication, that we had laste toge-

ther

ther saue this. Therfore wil I leaue the same, and come to your sayeng, whiche is this: If it was necessarye saye ye, that they, whych would eate of the shewe breade, beinge but a bare figure, shoulde absteyne from theyr wiues: Howe much more is it necessary, that they, whych eate the bodye of Christe daylye, as the pryestes do, shoulde kepe theym selues chaste and be altogither without wiues? Ye shall soone perceyue how weake your argument is. God gaue a commaundemente, that when the paschall lambe should be eaten, the Israelites shoulde vse no leuened bread by the space of seuē daies, and that whosoeuer did eate or kepe any in his house, at that while, his soule should perishe from among his people. Howe may I make mine argument after this maner: If it was necessarie, that they which did eate the paschal lābe should absteine frō leuened bread, not only whē they did eat the Easter, but also, hole sixe dayes after: how much more is it requisite and

Aunswere.

Exod. xii.

The one standeth with as good reason as the other.

and neceſſarye, that they whyche do eate the ſacrament of the bodye and bloud of Chryſt, which as ye ſay all, was figurated, ſignified, and repreſented by the paſchall lambe, ſhould abſtaine from leuened bread: Yea, howe dare your preſtes eate any leuened breade at anye time, ſith that they do eate and drinke the bydy and bloud of Chriſt almoſt euery day: It is eaſye nowe to perceyue, that your holy father the pope hath no cauſe at all to bring in to the church of chriſt, whether it be in generall or particuler, ſuch outward and bodely ſanctifienges or purifienges, excepte he will tourne all the hole chriſtian religion into a Iuiſhe ſuperſtition, and make the comming of our ſauiour Jeſu chryſt vnprofitable, and alſo the alliaunce, agrement, and coniunction that Jeſus Chryſte hath made of the two peoples, I meane, the Jewes and the Gentiles by abolifhing and putting downe the ceremonies, to be of no effect.

He will do it for al that, and who ſo euer doth ſay ẏ contrary ſhal fric a faggot. Epheſi.

Robyn Papyſt.

Ye

We shall not so escape. For they did bring an other stronge argumente, whyche they grounde vpon Paule, where he exhorteth them that be maryed, to forbeare the libertye of matrimony, for a time, that they maye the better geue them selues to prayer. Syth thē that prieſtes are bound to minister continualli in the church and also to praye dayly for them selues and for the people, the churche had a iuſt cauſe to forbydde them to marye.

The for the argumente of the Papiſtes of oure tyme. 1. Cozin. vii.

The true Christian.

Did they alleadge the hole ſentence as it lyeth in the text?

Robyn Pappyſt.

They did alleadge it none otherwiſe then I haue rehearced it vnto you already.

The true Christian.

We may ſee what theues they are, they ſteale in a maner the hole ſentence from the people, leaſt the ſimple and ignorant ſhould eſpye oute theyr iuggelyng. The wordes are theſe: Withdrawe not youre ſelues

The foule ſhyfte of the Papiſtes. 1. Cozin. vii.

one

one from another, except it be wyth consente for a time, for to geue youre selues to fastinge and prayer. And afterwardes come together againe, lest Sathan doe tempte you for your incontinencie. I haue now reherced the hole sentence vnto you.

Robyn Papist.

As farre as I doe remember, we haue had the same sentence alredye before.

The true Christian.

In the aunswere of the fyrst argumente. Aunswere.

It is moste true. Nowe, by these wordes, Saint Paule doth not commaunde but exhorte them, that be maryed, if their mutuall dwellynge or companieng together, be a let vnto them, that they cannot geue themselues to prayers and fastynge, to withdrawe them selues one from another, but yet wyth consente, meaninge if they haue bothe the gyfte of continencye, duryng the tyme of the fastinge and prayer, and be able to forbeare one another. But what doeth it folowe? Afterwardes come

together

together agayne, leste Sathan doe tempte you, for your incontinencye, sayeth he. As if he should saye: If duryng the tyme of youre fastyng and prayer, ye do feele that ye cannot restraine or lyue chastelye, come together agayne, lest Sathan vnder the shadowe and coloure of your fasting and prayer doe tempte you. Beware in any wise that ye geue no occasion vnto Sathan to tempt you, for your incontinencie. Vppon whyche wordes thre thinges are to be noted. The first is, that the blessed Apostel doeth onely speake vnto those, that by mutuall companyeng together, are letted to fast and to pray. Wherepon I may make an argument after this sorte. If we muste leaue of, the mutuall companyeng together in Matrimony, durynge the tyme, that it doeth let vs to faste and pray, by muche more strong reason, ought we to forsake & leaue all other thinges that doe let vs to praye or to doe those thinges, that perteyne to oure vocacion.

Thre thynges to be noted vpon Paules wordes.

Robyn

Robyn Papist.

I doe confesse that to be true. But what wyll ye make of it? I would fayne heare what ye wyll saye.

The true Christian.

For to helpe the weake memory of the simple and vnlearned, I wyl beginne againe mine argumente. If, as I sayed before, the mutuall companyng together in holy matrimonye and wedlocke, must be forborne for a whyle, I meane duryng the time, that it doeth let vs to faste and praye, how much more ought we to forbeare, yea and to forsake all other thinges, that doe hynder and let our praiers. But to liue a wiueles life, doeth let the preestes, whyche haue not the gifte of chastitye, to praye, and to do other thyngs that perteine to theyr office and vocation: Ergoe they oughte to forsake that kynde of lyfe, and to be at defiaunce wyth it.

The syngle lyfe is a let vnto those preestes that haue not the gifte of chastytye.

Robyn Papyst.

I denye the minour or second part of your argument.

The true Christian.

Ergoe

I desire no better than the commen experience, whych we see dayly before oure eyes, for to proue it. Wherunto might be added the sayinge of Sainct Paule whiche we rehersed euen now. Do we not see datlye, I praye you, yf a preest hath not the gyfte of chastitye, that where as he should studye and praye, he doeth occuppye hym selfe all the daye long, in seekynge of hys harlottes and whores, and yf he finde none at the firste, he doeth vexe hym selfe, nyght and daye, studyinge, howe he maye, by one meane or other, bryngе some honest poore woman or mayde to naught: And verelye, yf this fyer of incontinencye, whyche he burneth wyth all, bee not quenched by one naughtie meane or other, he shal neuer be able, to praye, to reade, or studye, he shal neuer thinke on heauenlye thinges, not yet on anye thinge, that is good. These thinges beynge consydered a ryghte, it is an easye thinge to perceyue, that thys wyuelesse lyfe, whych truelye is a plaine

The commen experyence proueth all.

This is to true.

1. Timo. iiii.

inuen-

ſnuention of the deuell, doeth altogether let theym, that haue not the gyfte of continencye and chaſtytye, to doe the thynges that pertayne to theyr vocation and callynge. Let theſe wyueleſſe prieſtes, what fayre face ſoeuer they beare before men, and how ſoeuer they doe diſſemble, and cloke the fier of incontinencye, that they burne wythall, be iudge theyr ſelues. I doe onelye appeale to theyr owne conſciences, whych nowe is, and ſhalbe hereafter a ſufficiente witneſſe againſt them.

Robyn Pappyſt.

A prietye remedy to bring one to the deuell.

Ye hit partelye the maſſe on the heade. But ye knowe what remedie they haue in theyr canon lawes.

Si non caſte tamen caute.

The true Chriſtian.

That is as muche to ſaye, yf thou canſte not liue chaſtelye, playe thou the knaue pryuelye. But to the matter: The ſeconde poynte, that wee ſhall marke in Paules woordes, is that he doeth preferre, the honeſte companynge together of man and

wife

wyfe in Matrimonye, before fasting or prayer, or before the wyuelesse life in theim that haue not the gyfte of continencye or chastitye. For, he sayeth: And come agayne together, leste Sathan do tempte you for your incontinencye, that is to saye, yf ye perceaue, that ye can not lyue chastelye, during the time of your praiers, leaue prayinge alone: For, then oughte ye to preferre the honest lybertye of Matrimony, before prayer, leste Sathan doe tempte you. Sathan is a subtill and craftye enemie, therefore, ye muste beware of hym, lest vnder the shadowe and coloure of prayer, he cause you to commytte some filthenesse. Therefore, Saint Paule sayeth afterwardes: This I saye of fauoure and not of commaundemente. Where vpon, I dare boldlye saye, that youre holye father the Pope is a verye Sathan or rather an incarnate deuell, whyche vnder the pretence & colour of prayer doeth cause his priests to fal into the net of

Godlye counsayle.

Sometymes the lyberty of Matrimonye is to be preferred before prayer and fastynge.

The Pope is a deuell incarnate.

the

of the deuyl by manye abhominable and horrible synnes. Why wyll he not permit vnto them the same, that Sainct Paule doeth bothe permitte and also commaunde vnto all those, that want the gyfte of chastitie: doth that fleashlye Idol thinke, that to be withoute a wyfe, is to lyue chastely: The true chastitye doeth consiste in the true pureneſſe of the hearte, and minde. For as Ambrose sayth, what doeth it auayle or profite, if thy body beinge chaste and cleane, thy soule or mynde be polluted and defyled? To be shorte, no man can be coumpted chaste before God, except he be holye bothe in bodye, and also in spiryte. Whiche thinge can not be in suche pryestes, that haue not the gyfte of chastitye, vntill they vse the godlye remedye, that is offered vnto them in the holy estate of Matrimonye.

The true chastitye.

Ambrose vpon the. vii. Chapter of the first Epistle to the Corinth.

1. Corith. vii

Robyn Pappst.

When I doe wel weighe the wordes of Saint Paule, where he saith. The single men or women, doe care for the thynges that belonge to the

Lorde,

lorde, that they may be holy both in body and also in spirite, I do in a maner agree to your sayenges. But go forwardes I pray you.

The true Christian.

The thirde doctrine, that we do learne of Paules wordes, is, that there is neyther fastinge nor prayer, that can quenche the fyer of incontinencie, excepte god dothe quenche it him selfe, by his especiall grace. Which thynge sayncte Paule doth well declare when he sayeth. Come together agayne, leaste Sathan do tempte you for your incontinencye. Marke ye nowe this: if the incontinencie could be taken away by prayers or fastinges, sayncte Paule nede not to saye: Come together agayne, least for youre incontinencie, ye be tempted of Sathan, but rather: continue still in fasting and prayer, and so shal ye ouercome and quenche at length the buruing concupiscence of your flesshe. Agayne, he sayeth not: he that can not abstayne, let hym praye and fast, but contrarywyse he

Neither fasting nor prayer can quench the fier of incontinencie.

1. Cor. vii.

1. Cor. vii.

1. Cor. vii.

sayeth: he that hathe not the gifte of chastitye let him marrye. Moreouer he doth not write: for auoydynge of fornication, let euery man faste and praye, or beate him selfe, but rather this commaundement doth he geue for auoydinge of fornication, let euerye man haue his wife, and euerye woman haue her husbande. I do alwayes excepte theym, that do not tempte God, that is to saye, whyche can not commodiously come at their wiues, by reason of theyr office or vocation, as manye gentlemen and other be, whych by the commaundemente of theyr prynce, are sayne to kepe the warres or marchaundise, folowinge theyr marchaundise and other like. Suche are bound to pray vnto almightye god, that he vouchesafe to geue them the gifte of chastitie durynge the time that they be absent from theyr wiues: but yet they ought not to separate them selues, for to longe a time, nor without a iust and lawefull cause.

Who they be that ought to be accepted frō this lawe

They that cannot commodyouselye come at theyr owne wyues ought to pray for the gyft of chastytye.

Robin

Robyn Papyst.

Why doth sainct Paule wryte then that it is good for a mā not to touche a woman? Here saint Paule semeth to alowe the opinion of theym that saye, that it is meritorious or auayleable vnto saluation to liue without the companye of a woman, or in the state of single life. Doth not also our sauiour Iesus Christe say him selfe, that there be some, whyche haue made thē selues chaste for the kingdome of heauens sake.

The fifth argumente of the papyste of oure tyme. 1. Cor. vii.

Math. xix.

The true Christian.

All these places make nothyng for the papistes. For firſt and formoſt, the meaning of sainct Paule, is not, that to abstcyne from a woman, is meritorious, or auaileable vnto saluation, but that it is more commodious for a man, if he can liue so, or hath the gifte of chastitie, to be vnmaryed, then to be maryed. For, he that is single and vnmaried hauing the gifte of chastity and continencie, careth for the thinges that

Answere. How the wordes of sainct Paule ought to be vnderstanded

1. Cor. vii.

perfeyne vnto the lord, that he maye be holy both in body, and alſo in ſpirite: he maye at all times go abrode to preache the goſpell, and if perſecutiõ doth ariſe for the wordes ſake, he ſhall neyther by wife nor by childzen be letted to flye from citye to citye, as our ſauiour Jeſus Chryſte doth byd: and if he fall into the enemies handes, he ſhall with a better minde go to the fyer. Manye other cõmodities might I rehearce, which they haue, that hauinge the gyfte of chaſtitie do remaine vnmaried. But what dothe this pertayne to youre vnſiueleſſe prieſtes, which as vile ſtinking goates do walowe them ſelues in all kinde of Sodomie and whoredome? They ſay that it is not lawefull for them to haue wiues of theyr owne, and to touche theym, as God hathe ordeyned and appoynted, but how they handle other mens wiues & commõ harlots in their blind and theuiſhe corners, thy very childzẽ in the ſtreete are able to teſtifye. Theſe are they, that for the deſpiſing of the

Wath. x.

The ſayenge of ſaint paule doth nothyng pertayne to the papiſtes.

Roma. i.

lordes

lordes institutution and ordinaunce are geuen vp into a reprobate sence that they shuld do the things which are both vnsemely & also too filthye, & abhominable to be vttered out. As for the wordes of our sauioure Jesu Christ, they are easy to be vnderstanded: for, there he speaketh of those, that hauing receiued the gift of chastitie, do absteyne frō mariage, that they maye the better spreade abrode and publishe, the glad and ioyfull tidinges of the kingedome of heauen. But how chastelye doth your wyueless marchants liue, I beseche you: Can any man say iustly & truly that they haue made thē selues chaste, or that they haue gelded thē selues. Let the porre women and maydens, whō they seduce & deceiue dayly, testify of the same. And as for the preachings of the gospel of god, which our sauiour Jesus christ doth call therin that place the kingdome of heauen, that is not the marke that they shot at, in absteining frō mariage, but that they maye liue at ease, & pamper vp

Math. xix.

They be as chaste as sparowes or as are lusty stalauntes that runne amongs mares.

vp their idell and restye bodies, that so they may do the better seruice vnto lady Venus at all times, whose knightes they do declare thē selues to be. This am I sure of, that there haue bene moze godly sermōs made here in Englād in a weke, by honest maried ministers, that liued in the feare of god, in the holy estate of matrimonye, then be nowe made in a hole yeare, by your mayden prestes and lusty chāpions of dame Venus.

Naye not so, for they be oure Ladyes knyghtes

Robyn Pappyst.

Question.

Howe can ye proue, that they, which make theym selues chaste, or gelde theym selues for the kingedome of heauens sake, haue receyued the gift of chastity before?

The true Christian.

Aunswere. Math. xix.

When the apostles had sayde if the matter be so betwirte the man & the wife, thē it is not good to mary, our sauiour Iesus christ did aunswere & say: Al men be not able to cōprehend or receiue this sayenge, but they to whom it is geuen. Nowe if ye will aske me who they be, that geld them selues or that make thē selues chaste

for the kingdome of heauens sake: I will aunswere, that they gelde themselues or make theym selues chaste for the kingedome of heauens sake, vnto whom it is geuen. But thys (as I haue sayde before) can not be spoken of your vnmaried and wiueless shauelinges, for they neyther liue chastely, nor yet care for the promoting or setting forth of the kyngdome of heauen, but to set out theyr owne kingdome & glory, ỹ they may liue like lordes & kinges and haue al mens heads vnder their girdelles. Nowe do ye plainely se, ỹ the places that ye haue alleadged, do no more pertaine vnto your holy priests than the godly documentes of virginitie, that S. Paule geueth in the epistel to the Corinthians, do pertaine, to the hores of the stewes. If kinges and princes wouldе once make a lawe, that al priestes that be found to liue vnchastely, or to lead an vncleane & filthy life, should be brẽt vp as they make lawes to burne them vp, that would fayne liue in the feare of god,

They do gelde themselues for the kyngdome of heauens sake, to whome it is geuen.

1. Corin. vii.

Woldе Gẽd suche a lawe myght be made.

and

and kepe them ſelues vndefiled mẽ-
bers of our ſauiour Jeſu Chriſte, ye
ſhould ſe ſhortly theſe cõmon bulles
to ſing an other ſong: But as longe
as they maye without anye feare of
puniſhement walowe thẽ ſelues in
euery mans bedde, & haue gentilwo-
men with freeh hoodes (for ſo make
they theyr boaſtes) to come home to
them into their owne chãbers, they
wil be ſtill at defiaunce with matri-
mony. And no meruaile why: For
as long as they may haue their wi-
ues & childzen ſitting by other mens
ſiers, and to be kepte at other mens
coſtes & charges, they were fooles
(ſith that they be at this poynt, that
they thinke that there is neither hea
uen nor hell) if they woulde burden
them ſelues with the charges, trou-
bles, & cares that do pertaine to the
holy eſtate of matrimony. But, alas
what ſhal be the ende of thẽ? As ab-
hominable whoremongers & adulte
rers, & as ſtinking & filthy Sodomi-
tes, they ſhall be caſte into the lake
that burneth with fire & brimſtone,

But this wiſedome of theirs ſhalbe derely ſolde thẽ at length.

Reue. xiii.

¶ Robyn Papyst.

I perceaue that swete meate must haue soure sawce. They sayd moreouer, that the preestes, whyche dyd mary in kyng Edwardes dayes, did sinne moste greuously againste god, and not onely against the lawes and constitucions of our holy mother the churche, because that they dyd moste vngodly breake the vowes, whyche they made vnto god. For, saye they, if we shoulde but make a kaythfull promise vnto a mortall man, it were a shame for vs to breake it: What ought we then to iudge of those that dare moste vngodlye presume, to breake the vowes or promisses, that they haue made solemnelyvnto god, before his holy churche? They therefore, that marrye, after they haue made theyr vowe, doe not onely liue in adultery, but also are vnkaythfull promisse breakers. And theythat are suche must nedes prouoke the wrath and indignation of God, not onelye against them selues, but also against the contrye that they dwel in.

The syxte argument of the Papistes of oure time.

The thunder bolles of the Papystes.

The

Vnswere. Of vowes.

Or euer we doe proceade any further, we muste marke what a vowe is: Secondly what thinges ought to be consydered in makyng of a vowe. Fyrste and foremoste, it is agreed among all men, that the same, which we call a promysse, in the respecte of men, is called a vowe in the respecte of god. But this ye wil graunte me, that we be wonte to promysse those thinges vnto men, whiche we know to be acceptable vnto them, elles our promisse shal skarcely be welcome, it shal skarcelye be alowed or accepted of them, to whom it is made. Howe muche more oughte we to beware, that we promysse or vowe nothinge vnto God, excepte we knowe by hys word, that it is acceptable vnto him for, he doth detest and abhorre al maner of worshippinges and seruyces, that he him selfe hath not prescribed in his holy and sacred word. And for this cause he cryeth oute by his Prophet, saiynge: they worshyppe me in vaine, teachyng the doctrines & precepte

what a vowe is.

Leui. x.

Esaye. xix. Math. xv.

ceptes of men. Therfore, in making of a vowe, thre things are to be considered: what he is vnto whome we make the vowe: what we be ỳ make the vowe, and for what intent or in what respect we do make it. Firste & formost, then, we must consider with our selues, ỳ it is god, vnto whome, we make our vowe, which as I said before, can awaye with no seruice, worshippinge or religion, that is inuented or found out by mā, without or against his holy word, thoughe in the sight, of the foolyshe world, it semeth neuer so gay, excellēt & goodly. If the thyng then, that we promysse or vow vnto him be not commaūded or prescribed vnto vs in his word, it muste nedes stinke before the face of his maiestye: yea in stede of prayse or reward we shal receaue cōdigne punishment, for oure abomynable presumption, & vnaduised rashnes. God doth only require of vs an obedience towardes his holy law, institutiōs & ordenaūces, which if we do offer vnto him through faith in our sauioure Iesu christ, though on oure part it be

Howe manye thynges are to be considered in makynge of a vowe.

The thynge that we vow vnto god, must be commaunded in gods booke or elles oure vowe is abhominable.

What God doeth requyre of vs.

moſte vnperfecte, yet wyl he accepte it for his ſonne Jeſu Chriſtes ſake, and impute it vnto vs, as moſte perfecte. But if leauynge the ſame obedyence, that we owe vnto hys holye lawe, inſtitutions and ordinaunces, we doe ſeke newe waies for to ſerue and worſhyppe hym, doubteleſſe, he wyl poure the ſame vengeaunce vpon vs, that he dyd poure vpon Nadab and Abihu and alſo vpon Saul, the firſt kyng of the Jſraelites.

Leui. x.
1. Sam. xv.

Robyn Papyſt.

I do remember well, how ſore god dyd punyſhe them. For Nadab, and Abihu were before the whole congregation of Jſrael deuoured with fier, that came downe from the wrathe and indignation of God. And as for Saull both his kyngdome was rent from him, and alſo he him ſelfe, was delyuered vp vnto an vncleane ſpyrite, whych ſhould vexe and torment hym.

The true Chriſtian.

Bleſſed are ye, neighbour, yf theſe mens harmes and greuous punyſh-

mentes

mentes can make you to beware.
But now, wyll I come to the second thinge, that ought to be consydered in making of a vowe. When we go about to promise or vowe any thing vnto almyghtye God, we muste not onelye consyder, that it is God vnto whom we make the vowe, but also what we are oure selues, that doe make it. We must alwaies haue before our eyes, that of oure selues we can doe nothinge. Therefore, to promysse a thing, that it lieth not in vs, to perfourme, and whereof we haue no promysse in Gods booke that we shal obteine it at gods handes (if we do aske it) it is a parylous presumption and whyche deserueth no small confusyon and shame bothe before god and the worlde.

Robyn Dappyst.

By your saiynge, all that we promysse and vowe in oure baptisme, it is but a parylous presumption. For it lyeth not in vs, to forsake the diuel and his workes, the pompes and vanities of this wycked world, nor yet the

We muste vow nothing that it lyeth not in vs to perfourme, and whereof we haue no promisse in gods boke.

Obiection.

What we doe promysse and vowe in baptisme.

the sinful lustes of the flesh. We can not of our selues beleue all the articles of the christen faithe, with all other thinges, that we are commaunded to beleue in gods worde. It lieth in no mans power to walcke all the daies of his lyfe in gods holy lawe & commaundements. And yet all these thinges, we do promisse and vowe in our baptisme. Therefore, might any mā, hearing you speake thus, accuse vs al, of presumption and rashenes.

The true Christian.

But ye must marke good neighbour that god doth in his holy worde, requyre of vs all those thinges, that ye haue reherced, and which we do promysse & vowe in our baptisme. For, his wyl & pleasure is, that we should forsake the deuil & hys workes, that we shoulde be at defiaunce wyth the pompes and vanities of the wycked world, and wyth the sinnefull lustes of our flesh. His wil and pleasure is, that we should beleue and credite all thinges, that he doth set forthe vnto vs in his word, takinge a sure holde throughe faith vpon his mercy & good

Aunswere. God doeth promyse all those thinges that we doe vowe and promysse in baptisme, and therfore are we sure that we shall obteyne them at his handes by kaythful prayers.

nes, declared vnto vs in hys Sonne Jesu christ, our lord & sauiour, & that all the daies of our life, we shold endeuour our selues to ỹ vttermeste of our power, to walke sincerely in hys holy lawes and commaundements. Therfore we may be sure, ỹ he wyll at al times (if we do require it of him with faithful prayers) assiste vs with his grace, that we may to his glory & to ỹ saluatiõ of our owne soules performe, & fulfil al those godly promisses and bowes ỹ we haue made vnto him in oure baptisme, wherein we haue so faythfullye and so streightly boũd oure selues vnto him, & his seruice ỹ we are no more our owne mẽ. For, why? by receauing this holy sacramẽt of baptisme, which is a seale of ỹ couenaũt & promisses of god, we doe acknowledge & confesse ỹ we are bought & purchased vnto hym, w̃ the most dere & precious blod of his sõne Jesu christ our lord: what presũption is it then, sith ỹ we are no more oure owne mẽ but ỹ seruaũts of him, that hathe so derelye boughte vs, which thing as I said before we do acknow

In baptysme we doe become the seruaunts of the lorde, so that we are no more our owne men.

ledge, by takynge vpon vs the ſeate of the people of God: what preſumption, I ſaye, is it for vs, to promyſſe or enterpriſe anye thinge, wythoute the knowledge, wyll and pleaſure of oure ſouerayne lord and maſter? But where haue we anye place, yea, one iote or ſillable in all the whole bodie of the ſcriptures, that doeth certifye vs, that it is the wyl and pleaſure of god (who is oure ſouerayne lord and Maſter) that we ſhold vowe and promyſſe to liue a ſingle and wyueleſſe lyfe, as longe as we haue any breath in oure bodyes? It is manyfeſt then that all thoſe godlye vowes, that ye doe ſo magnifye & extolle, and which youre Preachers doe defende wyth tothe and nayle, perſecutyng them, moſt tyrannouſly and alſo moſt cruellye, that perceauynge the erroure and parall that they be in, do with a good and vpright conſcience, beynge builded in gods worde, vtterlye forſake, and abiure them, it is moſte manyfeſt I ſaye, that ſuche vowes, are wythoute faythe, ſythe that they haue

The cruel tyraunny of the preachers of oure tyme.

haue no grounde nor foundation in goddes holy worde. Therfore, away with them, for what can they be els but sinne. Whatsoeuer sayth saynct Paule is not of faythe, the same is sinne. Againe: withoute faythe, it is impossible for to please god. We mighte saye then, and that by good right, that they whiche are offended with them, that being better instructed in goddes lawe, do go from such rashe & presumptuous vowes, and are at defiaunce with theym, maye with as good a cause be angrye and displeased with thē, that do flye and forsake sinne, or that will to the vttermost of theyr power, auoyde and eschewe those thinges, whyche they knowe to be abhominable and stinking before the face of almighty god Why are they so blinded, that they will not see this canon of theyrs:

Roma. xiiii. Hebr. xii.

The one standeth with as good reason as the other.

In male promissis rescinde fidem: in turpi voto muta decretum: quod incaute vouisti, ne facias, impia est promissio, quæ scelere adimpletur.

Isidorus in sinonimis li. 13. questione 4. capi. In male pro.

That is to say: In those things that be not wel promised, breake thou thi

promisse. In a shamefull & vnhoneſt
vowe chaunge thy mind: Do not the
thing, that thou haſt vowed vnware
or without deliberation & aduiſemēt
It is an vngodly promiſſe, ỹ is fulfil
led, with wickednesse. Nowe can ye
saye ỹ the promiſſe of your wiueleſſe
priests, is good, or ỹ it is well made,
ſith that it is without saythe, & hath
no maner of ground in gods booke:
Why ſhould they not then by the ver
tue of this canon breake it? Agayne,
howe shameful & vnhoneſt the vowe
that they make is, it is apparaunt to
the ſight of all men. For by it they
are conſtreined to forſake the honeſt
& lawful remedye, that god hath ap-
pointed for all men, & for lacke of it,
to walow thē ſelues in al kind of fil-
thy & ſtinking abhomination. Why
do they not then (as this holy decree
doth bid thē) chaunge their minde,
& that betimes, leſt for their ſtinking
& filthy abomination, they be vtterly
caſt out of the fauour & ſighte of god.
Thirdly, the vow ỹ they make, they
make it ſo vnaduiſedly, & without al
deliberation, ỹ many prieſts can not

An applienge of the canon vnto the pre-ſent matter.

tel whether thei euer made any vow or not. And as for your friers, nunnes, & monks, they be faine to make their vowes, afore ỳ they knowe the bente of their owne bowe, that is to saye, afore that they haue examined & tried their owne strength, or what they be able, to abide or do. Shal we say, ỳ such vowes are aduisedly done & with such a deliberation, as is required in so high a matter, as this is They may then by the auctority and vertue of their holy canones breake such vnaduised vowes. For, besides the afore rehearced canone, these are the wordes of the blessed martir S. Cipzian: If the virgins ỳ haue with fayth vowed thẽ selues vnto Christ, can not persever or will not: it is better ỳ they mary thã that they should through their tender niceneſſe or deliciousneſſe fal into the fier. And S. Augustine doth alowe the mariage of such, inuehing sharpelye agayn̄ them, that cal such mariage, aduoutrie, and go about to separate them, that do mary after they? vowe.

All seculare priestes that I haue talked wythall haue stedfastly affirmed vnto me, that they neuer made vowes sauing onely that when the Bysshop gaue them the stole, he dyd say: Accipe iugum castitatis. Receyue thou the yoke of chastitye.

Cipz. li. 1. epistolarum epistola. 2.

Augu. in libz de bono coniugali ad Iulianum. disci. 27. capi. Quondam.

The wordes are these: Some do suppose, that they that mary after theyr vowe, are adulterers, but I saye vnto you, that they whiche separate thē do offend greuously.

¶ Robyn Pappist.

Objection. I praye you, geue me a litell leaue to speake: if nowe your wife, that is wedded vnto you by the lawes of god and of the realme, shuld in your life time, go take another husbande would not all the worlde counte her an adulteresse? What ought then to be sayd of those women, that beyng wedded vnto Christe by a solemne promisse or vowe, be not affrayed theyr husbande being aliue, to take mortall and sinnefull men to theyr husbandes. The like may be sayd of the men, whether they be seculare prestes or other, for, as they saye, they be al maried vnto our lady, and vnto our mother the holy church.

¶ The true Christian.

Aunswere. It is not for nought that sainct Augustine doth both write and say, that they, which iudge or coumpte those persons

persons, whiche marye after theyr vowe, to be adulterers, are shamefullye deceyued by a foolishe similitude, meaning the selfe same similitude that ye haue nowe aledged and brought in. Ye shal then vnderstand that we are al both men and womē, as many as do pertaine to the couenaunt of life, maried vnto the lorde. For, thus he sayeth him selfe vnto his faythfull congregation & church: I will mary the vnto me in fayth. Againe, bee not these the wordes of sayncte Paule, I haue coupled you (speaking to the hole churche of Corinthus) to one man, to make you a chaste virgin to Christe. In howe many places, is the faythfull congregation or churche, called the spouse and wife of the lambe? Ye learne by this, that we are al, as manye as do beleue and put our trust in the euerliuing and eternal god, the spouse of our sauiour Jesu Christe. Therefore we nede not to be maried or wedded to him, by suche kinde of newe forged vowes, sith that we are already

August. 27. questio. 1. cap. nuptiarum.

Osee. ii.

ii. Cor. xi.

Reuela. xix. Ephesi. v.

through faythe, whereby we do apprehend and take holde vpon the couenaunte that God hathe made betwyxt him and vs, so surelye maried to him, being in manye and sondrye places of the scriptures called the spouse & wife of the lambe, I meane of the onely begotten sonne of God, our sauiour Jesu Christe, who hath so loued vs, that he gaue him selfe for vs, to sanctifye and clense vs, in the fountayne of water, through the word, to make vs to him selfe a glorious congregation, without spotte or wrinkle, or any such thinge, that so we might be holye and wythout blame. To tell you the truth, it is rather to be beleued, that by such inuented vowes (whych we may well call doctrines of deuels) we are vtterlye separated and diuorsed frō our true husbande our sauiour Jesu Christe, and coupled or maried vnto Idolles I meane vnto deade creatures, whych we knowe not whether they be in heauen or in hell. For by them some be maried to Frauncys, some

Ephe. v.

By popishe vowes, we are separated and diuorsed frō our true husband our sauiour Jesu Christ.

to

to Dominike, some to Augustine, and some to this or that sayncte (at least they call theym so) and so poore Christ, the only husband of the true christian church, is vtterly forsaken and not once thought vpon. All ye then, that throughe ignorannce and errour, haue coupled your selues vnto such vnlawefull husbandes, with whom ye do dayly and hourely commit spirituall whoredome (whyche is the mother and nurce of al filthye and stinkyng abhomination whiche is committed in the bodye to the vtter castyng away of the soule) repent betimes and come agayns to youre true and lawefull husbande, our sauiour Iesu Christe, and stycke to his lawes, whereby he hathe ordeyned and appoynted, that for auoydinge of whoredome, euerye man shoulde haue his wyfe, and euerye woman, her husbande. Let it not moue you, that ye haue made a promisse, syth that it was made vnaduisedlye and wythoute deliberation, and againe, sith that it can not be fulfilled

Spirituall whoredome is mother and nurce of all filthye and stinking abhomination. Rom. 1.

1. Cor. vii.

without

without committing great wickednesse, and mischiefe. For as ye learn by the canone heretofore alledged & rehearced, such a promisse is vngodly, and ought in no wise to be kept. It is not vnknowen, that many vnder the pretence and coloure of keping of their vowes, or because that they would not seme to breake them haue committed most shamefull and horrible murthers. We do reade in a certayne epistell that a famous clerke called Huldarichus, beynge then byshop of August, did write vnto Pope Nicolas being firste of that name, that Gregorye did on a tyme cause one of his ponds to be drawen and that there was founde in it aboue fyre thousand heades of yonge infantes which had bene murthered & cast into it, by those, that by theyr violent and tirannous lawes, were forbidden to marye. Whiche when Gregory did see being wonderfullie moued in his mind did with sighing and sobbinge praise and commende highly

Huldaricus ad Nicolaum papam.

A notable historie.

The repentaunce and sobbing of Gregory.

highly the sayinge of Sainct Paule, where he writeth and sayth: Better it is to marry than to burne, addyng vnto it: yea, better it is to marrye, and to suffer to marry, than to geue occasyon of such a shameful murther and chyldren slaughter. Thys was done in Gregories time, many hundreth yeares a go: What, thinke ye, hath bene done sence, among so manye thousand of Nonnes and friers, whyche are spreade abrode throughe oute all the hole worlde? I doe here. Let passe the Sodonitticall and filthy actes, that these marked mounsters of Antichriste doe perpetrate and committe amonge them selues, yf they chaunce to want and lacke women: And all this doe they forsothe, that they maye seme vnto men to kepe the promysse & vowe that they haue made. But, as Isidorus saieth, vngodly is that promisse, that is fulfilled with such wickednes and mischiefe. Therefore, moste derely beloued bretherne and systers in Chryste breake such dyuelishe promysses and vowes

i. Cor. vii.

What an vngodly promise is.

vowes betimes, & come awaye from that whorysh and bloudy generation vnto your true and lawful husbande our sauiour Jesu Chryst: & if ye haue not the gifte of chastitie, couple your selues in honest Matrimony, hauing the feare of God before yoare eyes, that ye may kepe your selues vndefiled members of oure Sauiourc Jesu Chryste.

Robyn Papyst.

I am sory that I haue brought you so farre from the mattyer, that ye were in, I am affrayed that ye wyll scarcely remember where ye lefte.

The true Christian.

Take ye no thought for that I remember as wel where I lefte, as yf I had made no degression at al. We were in the secõd point, which I saide ought to be consydered in making of a vow. And in it besydes that, which hathe bene sayde alredye, this ought diligentlye to be obserued & marked: Syth that we are able to do nothing

of

of oure selues, & that we be no more our owne mē, but are derely bought, we muste beware that we doe promysse or vowe nothinge, that maye be a let or a hyndraunce vnto vs, in that vocation or kynde of lyfe, that it shal please oure soueraine Lorde and Master to call vs to, as this foolyshe vowe of single life, is vnto all those, that lacke the gift of chastitye. They they? selues can beare recorde, what tormentyng and veration they feele in the flesh, so that the troubles that are commenlye in wedlocke, are nothing in comparyson of it. Can they study or pray, thinke you? or can they doe anye thynge, that perteyneth to they? vocation or callyng? God knoweth, there is a poore studyinge, but a more homelye prayinge, where the fyer of concupiscence of the fleasly, is kyndeled, and no laweful water by, for to quenche it. Morcouer, wee muste in this seconde poynte, that perteineth vnto vs beware and take hede, that we do not spoile our selues of that goodly lybertye and fredome

We muste vow nothyng that maye let vs in our vocation.

that

that oure sauioure Jesu Christ, hath so derely bought and pourchased vnto vs, we must take hede I saye leste with oure foolishe bolwes and vnaduysed promysses we doe make oure selues bothe seruauntes and slaues vnto those thynges, that God wyll haue to be seruaunts vnto vs. Christ our sauioure wyll haue vs to be free vnto hym, and in his fredome to vse all hys creatures wyth thankes geuinge, as he hym selfe hath appointed and ordeined, let vs beware therfore that we become not, vnder the shadow and coloure of their goodlye bolwes, the seruaunts of mens dreames and traditions. Stand fast saith Saint Paule, in the libertye where with Christ hath made you free, and wrappe not youre selues agayne in the yoke of bondage. And after that he had geuen counsell touchinge the wyueleste and syngle lyfe, he doeth adde by and by these wordes. Thys speake I for your profite, not to tangle you in a snare. Who considering these thynges wolde not iudge them

Christ our sauyour wyll haue vs to be free vnto him

Gala. v.

1. Corin. vii.

to be starke madde, and besides theyr owne selues, that haupnge suche a goodly lybertie and fredome already purchassed vnto them, wherein they may moste conuenyentlye serue and worshyp god, as he hym selfe wyl be serued and worshypped, do wittinglye caste them selues into a perpetuall bondage and thraldome, where they shalbe fayne, by reason of theyr foolish and vnaduised vowe, to serue god, as most vngodly, and superstitious persons shall prescribe and appoynt vnto them, and not as he him selfe hathe wylled and ordeyned in hys worde. There againe, shall they lose the free and lawful vse or handlynge of the good creatures of God. and thoughe they burne neuer so much wyth the fyer of concupiscence and incontinencye, they shall neuer be suffered because of theyr wycked bond, to haue accesse vnto those lawfull waters, that God, from the beginnynge hathe appoynted for the quenchynge and puttinge oute of it.

What lyberty and fredom we lose by popysh vowes.

Robyn Papyst.

But

Queſtion. But what remedy, when they haue once brought them ſelues, in to that bondage and thraldom: Is it lawful for them to gette oute of it agayne, or not?

The true Chriſtian.

Anſwere. Why not? are they not the ſeruantes of the lord? Who dare kepe another mans ſeruaunt agaynſt the wil of hys maſter? Againe, is it not lawful for them, ỹ know the ſelues to be with wronge Maſters, vnto whome they owe no ſeruyce at all, and alſo to whom they haue bene inticed and broughte by ſottell and deceatefull meanes, for to come agayne vnto theyr ryghte and lawfull maſters, from whome they were intyced and bigged awaye? Chryſt our ſauyoure is oure ſoueraine lord and maſter: Iſ then by the deceauableneſſe of mens doctrines and perſwaſyons, we be made to ſhake of, hys gentle & eaſye yoke, and receaue vpon vs the intolerable burdone of mens tradytions & dreames: ſhal it not be lawfull for vs, whē we perceaue our owne folly

Math. x. and

and howe shamefully we haue bene begiled, for to come agayne (notwithstandynge that we did make a promysse vnaduysedly and wythout delyberation) vnto our souerayne lorde and Master, whyche is our sauyoure Jesus Christ, who in his holy gospel doeth crye oute and saye: Come vnto me, all ye that labour and are lawden and I wyl refreshe you: Againe: doe ye not thinke it to be lawfull for vs, to flee from sinne vnto god: But it hath ben alredy declared, and proued, that all suche vowes, sithe that they be not of fayth, are but abomynation and sinne before god. Therefore, we maye lawfullye and wyth a good & vpright conscyence, flee from them and forsake them, whatsoeuer the wycked worlde sayeth to the contrarye.

Matth. xi.

If it be lawfull to flee frō sinne it is lawful to flee from popysh vowes.

Robyn Pappst.

There remaineth yet behinde, the third thyng, which ye sayd, ought to be consydered in makyng of a vowe.

Ye ſaye very well, and I perceaue that ye are vnwylling, that I ſhould leaue any thinge behynd. The thyrd thing then, whyche ought to be conſidered in making of a vowe is this: When we goe about to promyſſe or vowe any thinge vnto god, we muſt conſyder and weighe wyth oure ſelues, for what intente or in what reſpecte we doe it. For, it maye be ſo, that beynge done for this or that intente and in this or that reſpecte, it ſhalbe pleaſaunt and acceptable vnto God, where as if it be done for an other intente, or in another reſpect, it ſhall ſtinke before the face of hys maieſtye. As for an exaumple, I perceaue that the drynkyng of wyne, is hurteful vnto me, or that it doeth let and hynder me in my vocation and callynge: Whereby I am moued to abſteine from it altogether: and that I maye haue the better occaſyon to do it, I bind my ſelfe to it by a vowe, promiſyng faythfully vnto god, that I wyl all the dayes of my life (except I be dryuen to doe the contrarye by vrgent

If a vowe be neuer ſo lawfull yet muſt we conſyder, for what intente we do marke it.

vrgent necessity) refraine from drinkyng of wyne, that I may the better serue hym in that state or condytion of life, that it hath pleased him to call me to. This vowe, sithe that it is made onely to this ende, that I may folowe my vocation the better, cannot but please god. But yf I shoulde doe it, thinkyng or beyng perswaded that the abstaynynge from wyne, is merytorious before god, and that by it I shall deserue heauen or the forgeuenes of my synnes, then muste suche a vowe, be abomynable and stinkyng before the face of almighty God. The lyke maye be sayde of all other thinges, that of them selues, are indifferent, and lye in our power Now, let vs graunte by waye of disputation, that the vowe of chastytye or single life, is lawful or alowed in the scriptures and worde of god: yet oneles we doe take vppon vs that vowe, to the intent that we may the bettergeue our selfes to the true meditacion of heauenly thinges, and agayne to this ende that we maye the better

Those thinges may we onely vowe that be indifferent and that lye in our power

better edefye the holye congregation and churche of chriſte, by publiſhing and preachinge abrode the glad and ioyfull tidinges of ſaluation, al that we do is abominable in the ſyght of god. For, if we do it, thinking to deſerue heauen by it, or to this ende that we may liue at eaſe, and without all ſollicitude and care, or troubles of this world. And alſo becauſe that we will not be burdoned wyth the charges that pertaine to the common wealthe: althoughe we coulde liue as chaſte a life, as euer the bleſſed virgin Marye, the mother of our ſauiour Jeſu Chriſt did, it is impoſſible for vs to pleaſe god: all that we do (ſith that in it we do not ſeeke his glorye, and the profyte of our neyghbour) wil he deteſte and abhorre.

1. Tim. v. Whye widowes were receyued into the church.

And as it is of men, ſo it is of women. It appeareth by the wordes of ſ. Paule, that widowes did promiſſe their ſeruice vnto the church, to this ende, that they might ſe to the poore which were kept at the coſtes & charges of the faythfull congregation &

in

in dede they were most mete for that purpose, for to see thē to be washed & kept cleane, & for to see their meate to be handesomly dressed. Howbeit saint Paule wil haue none to be chosen to that office vnder three score yeares of age, biddinge the yonger wydowes to marie & to bring forth children. As for maidens & virgins, that be endued from aboue with the gift of chastity, the chiefe cause why. S. Paule will haue thē to absteyne frō mariage, is, that being free from the cares & troubles that be commonlye in matrimony, they should geue thē selues to the contemplation and study of heauenly thinges, & also endeuour them selues by diligēt reading and hearinge of the scriptures, to be holy both in body and also in spyrite. It appeareth by sayncte Hieromes writinges, that there were both widowes and maydens in his time, which did with the substaunce that was lefte vnto theym, eyther by theyr husbandes, or elles by theyr parentes and fryendes, relyue the

1. Cor. vii.

1. Cor. vii.

poore, and also maynteyne learning if then, eyther widowes or maidens (I do here speake onely of those that haue the gift of chastitye) do absteine from mariage, for any other intent, or in any other respect, than I haue sayde already: that is to saye, if they do thinke, that by such kinde of life, they shall merite or deserue heauen, or do embrace it, to this ende, that they may be free and exempte from all sorowes and paynes that other women suffer in bearyng and bryngynge vp of theyr children, all that they do is noughte, and hated of God, who will haue all thinges to be done to his glorye onelye, and for the profite of our neyghboure. We may nowe learne by this, howe pleasaunte and acceptable the vowes of your prieستes, Nonnes, freeres, and Monkes, are vnto god. For do they not all, take this vowe of single life or chastitye vpon them (though they be as farre from keping of it, as the East is from the West) to this ende that they maye liue at ease, and be

God will haue al thinges to be referred to his glory, and to the profyte of our neyghboure.

without

withoute all troubles and cares of this common life, pamperinge vp or fattinge theym selues, wyth the sweate of other mens browes? Agayne, do they it not to this ende, that they maye be in estimation amonge men, and taken as Goddes, reckeninge holy matrimonie, which hath bene instituted of the lord him selfe, to be but filthines and pollution, in comparison of theyr counterfayted chastitye? Yea, they that are of the beste sorte amonge theym, do thinke verely that god is greatly in theyr debte, because that they do wilingly absteine from this holy estate of matrimonye, yea, if God do not place them in his kingdome of heauen, farre aboue his maried electe and chosen, they are readye to enter an action in the lawe agaynste him. Therfore, we maye well conclude, that all theyr vowes that they make after the rules & doctrines of men, without or agaynst gods word, or to ani other ende thā for to set forth the glory of god & ỹ profite of our neigh-

The conclusion of vowes

bour are stinking and abhominable before the face of almighty god, and that therefore it is lawfull for anye man or woman, ỳ by the meanes of theym, hath bene brought into the snare of the enemy, for to breake and forsake theym, and if they can not liue chaste, to couple theym selues in honest matrimony.

Robyn Papyst.

Obiection. Deu. xxiii. Yet this shall ye finde writen in the scriptures: When thou dost make a vowe vnto the lorde thy god, do not deferre frō day to daye to performe it. For verelye the lorde shall require it at thy hande. The lyke shall ye reade in Ecclesiastes otherwise called the preacher, yea sayeth Moses yf anye thinge be come forthe of thy lippes, see that thou doest kepe and performe it: as thou haste vowed vnto the lorde thy god of thine owne free will, and as thou haste spoken wyth thy mouth. What are all men able to saye agaynst suche manifeste and playne textes?

Ecclesiastes or the preacher. ca. v.

The

The true Christian.

This are al the godly able to say, that bothe Moses and Salomon, do speake of the vowes of the olde lawe whych did consyst in certayne kinde of sacrafices, and ceremonies which our sauiour Jesus Chryste did vtterlye abolyshe and put downe by his comminge, so that they pertayne no moze vnto vs, except ye wil haue all other sacrifices and ceremonyes to pertayne vnto vs also.

Answere. Wherin the vowes of the olde lawe dyd consist.

Robyn Papist.

These be also the wordes of the psalmiste. Offer thou the sacrafice of laude and prayse, & pay thy vowes vnto the highest. Againe: make vowes, and paye theym vnto the lorde your God. Wil ye saye nowe, that Dauid doth here speak of the vowes of the olde lawe also?

Obiection. Psal. l. Psal. 76.

The true Christian.

I will here bryngе nothynge of mine owne. Fyrste, ye shall heare olde father Arnobius, who erpounding ỹ firste verse ỹ ye haue alledged writeth on this maner. What shalt thou

Answere. Arnobius in psalm. 50.

thou retche vnto me of thine owne: This is thine owne, if thou doest with a pure hearte poure before me prayses and laudes: and paye vnto me the vowe, that thou haste made me in baptisme, wherein thou didst promisse that thou wouldest forsake the deuel, and kepe my commaundementes. Here do we learne by this most auncient writer that the vow, which god doth nowe requyre at our handes, is the promisse & vowe that we haue made vnto him in baptism which we ought as long as we haue anye breathe in our bodies, to endeuour our selues alwaies to perform and fulfil to the vttermost of our power. Al we (saith Marcus Antonius Flaminius writinge vpon the same verse) that professe godlinesse, do promisse & vow that we wil preferre the glory of god before al thinges, & worship purely & sincerely, his holi & blessed name. As for the second sentence ỹ ye haue alledged, thus doth S. Augustine expound it: What should ye vowe or pay: The brute beastes that were

God doth require none other vowe of vs, but that which we haue made in baptisme.

Marcus Antonius Flaminius in psalmum. 50

August. in psal. 55.

were somtimes offred at the altare: Offer thou no suche thing: thou hast that thynge in thee, whyche thou mayest bothe vowe and paye. Bring forthe of the cheste of thy hearte, the swete smelle of laude and prayse, bringe forth of the cellar of thy conscyence the sacrifice of faythe. And whatsoeuer thou doest bringe forth, fyre it with charitye. Now do ye see, how those holy auncyente doctours, doe expound the places, that ye haue aleaged out of Dauyd, and how that those textes do make nothing at all, for the mayntaynynge of the newe fourged vowes of youre wyueleſſe cleargye. Therefore I say boldlye in the Lorde, that all suche beggerlye vowes notwithstandyng bothe men and women, that haue bene or are yet entangled wyth them, may lawfully marry, if they haue not the gift of chastetye geuen them: & that none wyl finde faute wyth theyr doinges, excepte it be they, that for the despysynge of gods holye lawe and ordeynaunce, are alredye geuen ouer into

The ende of vowes.

a reprobate sense.

Question. Robyn Papyst.

What scriptures, I pray you, can ye bring, that preestes ought to marrye? Or what example haue they in all the booke of God, otherwyse called the Byble, that they should haue wyues?

The true Christian.

Answere. The pryestes of the old lawe were maryed

We haue examples enoughe. For fyrst and foremost, all the pryestes of the olde lawe were maryed. Which thinge ye haue graunted me alredye before, excepte ye haue forgotten it. And in the newe Testament Christ oure Sauiour, dyd call maried men, for to be hys Apostels, which thinge the heauenly wisedom of the father, wold not haue done, if it had not ben lawful for his ministers to marry.

Christ called maryed men to be hys apostelles.

Robyn Papyst.

Obiection. But they dyd put awaye theyr wyues or at leste they dyd separate them selues from them, as sone as they were called.

The

The true Christian.

It is an easye thynge to saye so, but it is not so easye to proue it. For yf they had put awaye theyr wyues (as ye saye they dyd) then should they haue done contrarye to the doctryne of theyr teacher and Master, whyche sayeth: whome god hathe ioyned and coupled together, let no man put a sunder. Againe: It is not lawfull for any man to put awaye hys wyfe, excepte it be for fornication. Moreouer if the Apostels had put awaye theyr wyues, wyth what face, I beseche you, should they haue gone about to teache maryed men how they ought to behaue them selues towards their yoke felowes? Amonge all other the blessed Apostel Saynct Peter sayth: Lykewyse, ye men, dwel wyth your wyues accordyng to knowledge, geuynge honour vnto the wyfe, as vnto the weaker vessell, and as vnto them that are heyres also of the grace of lyfe, that youre prayers be not hindered. When bothe Peter, and

Math. xix.

1. Peter. iii.

and the other Apostels also, shoulde haue geuen this or other lyke counsell vnto maryed men, myghte they not by good ryghte haue sayde vnto them agayne: Ah, ye are good felowes, ye come to teache vs, howe we ought to behaue our selues towards oure wiues, and how that we ought to beare with them, as with the weker vessel, to cherish and make much of them, yea and that we oughte to loue them, as oure owne fleash: how chaunce that we do not the like your selues, but put awaye youre owne wyueds from you leste ye shoulde be combred or troubled wyth them, or leste ye should be sayne to doe, as ye wolde haue vs to doe? Fyrste, let vs see how wel ye agre with your owne wyues, or howe ye behaue youre selues towardes them: and then wyll we folowe the godly counsel, that ye geue vs. Suche lyke tauntes myght maryed men, whē they were taught theyr duetie towardes theyr wyues, haue geuen to the Apostelles, yf it had bene so, that they had put away theyr

What maried men might haue sayd to the apostels if they had forsaken their wyues.

Philicion' heale thy selfe

owne wyues, or had seperated them selues from them. But it is not to be beleued or thought, that the apostels wolde geue anye occasyon, whereby theyr doctrine should be despysed, or lawghed to scorne. This then wyth the doctrine of their teacher and master beynge well consydered, I maye conclude boldely, that the Apostelles dyd not put awaye theyr wyues, nor yet separated them selues frō them.

Robyn Nayst.

Doe we not reade in the scriptures, that the Apostelles dyd forsake all thynges, for to folowe our sauyoure Jesu christ: if they forsoke al thinges be like then they forsoke theyr wiues also. Question.

The true Christian.

Who hathe taughte you, to make suche a goodly argument? I confesse it to be true in deede, that when the Apostels were called by our sauyour Jesu Chryste, they dyd forsake all thynges, that myghte haue letted them to folowe hym, yea and theyr owne wyues also, but not for euer. Answere.

For

A ſimilitude.

For they ſeparated them ſelues from them only for a time. As when a kynge doeth call hys nobilytye and cõmunes for to folowe hym in warres, or when he doeth ſende ſome of hys nobles into forrayne countreys for to be hys ambaſſadours there, then doe they all forſake theyr owne buſyneſſe, yea and leaue theyr owne wyues alſo, but not for euer. For they doe it onelye for a tyme, that is to ſaye, tyll theyr Prynce geue them leaue to returne home agayne, or tyl they haue done theyr ambaſſade. Yea ſome of them, yf they perceaue that the time of theyr ambaſſade be ouer longe, doe ſend for theyr wyues to come vnto them. So the Apoſtels that were marryed, when they could not wythoute leauynge of theyr wyues doe theyr office nor folowe theyr vocation, they dyd leaue them. But when they coulde doe theyr office or folow theyr vocation wythoute leauynge of them, truelye they ſeparated not theym ſelues from them. Doe we not reade, that after

When the Apoſtels dyd leaue theyr wyues and when they dyd not.

Saint

Saincte Peter was called, oure Sauyoure Jesus Chryste went into his house, and healed his wifes mother, whyche was sicke of an ague: Moreouer, wente not Peter to hys olde occupation againe, after that Chryst was risen againe from death: where by it is easye to vnderstande, that the Apostles dyd not so forsake all, that they had, but that it was lawefull for them to returne againe vnto theyr owne. Besydes all thys, it is playnely wrytten, that bothe Peter, and other of the Apostels dyd carye about theyr owne wiues, when they trauayled among forrayne & straũge nacyons, preachynge the Gospell of our sauioure Jesu Chryst. Where by it is euydente and playne that they forsoke them not vtterly. Fynally in this worde, all, there is a fygure to be vnderstanded, which is called Synecdoch, wherby other whyles, part is taken for the hole, and the hole for parte. Therefore, when it is sayde, that the Apostels forsoke all, it is to be vnderstanded of those thinges ẏ it is

Wath. viii.

John. xxi.

1. Cor. ix.

Synecdoch and what it is.

is lawfull for a man to forſake: But it is ſo farre of, that the Chriſtyan relygion ſhould conſtrein or compel any man to forſake his wyfe and his chyldren (excepte it be in an vrgente neceſſitie, as when we muſte ſuffer for the word ſake) that rather it doth call them all infydelles and worſe than infidelles that doe not prouyde and ſee to theyr owne houſeholde, of the whych houſehold, ye wil graunt me, that the wyfe and chyldren are the chiefeſt part. Why doeth not the ſayng of Gregory take place among them where he ſaith: ſome do thinke that for religion ſake, mariage ſhuld be diſſolued and broken, but we muſt conſider, that thoughe mans lawe doeth permitte it, yet gods law hath forbydden it. For, the trueth hym ſelfe doeth ſaye: Whome god hathe coupled together, let no man put a ſunder. Agayne: Let no man put awaye hys wyfe, excepte it be for fornication. Who will wythſtande the maker of ſo ſtrong a lawe.

1. Timo. v.

Grego. 27. queſt. 2. cap. Sunt qui

Math. xix.

¶ Robyn Papyſt.

Gregory

Gregory doth not speake there of the Christian religion, but of monkerye, whyche they do commonlye terme, with this terme religion. Question.

The true Christian.

Very well, I am content that it be taken so: yet shall ye be fayne to graunt, that monkerie is, after your doctrine, a more perfecte religion, then the religion of Christ is. Wher upon I will make mine argument after this sorte: If it be not lawefull to breake wedlocke for monkery sake, whiche is of more perfection: howe much lesse shall it be lawefull to breake matrimonye for christian religion sake, whiche is of lesse perfection? But ye saye, that it is Gregories meaninge, that a man or woman maye not breake wedlocke for to enter into monkerye, muche lesse then shall it be lawfull for to breake matrimonye for christian religion sake, which as I sayd, by your owne doctrine, and after the opinion of many men is of lesse perfection than monkery is. Monkery among the papistes, is of more perfection then christes religion is.

Robyn Pappst.

Ye sayd, me thinke, that both Peter and also other of the apostelles dyd cary about their wiues with them, when they went about to preache.

Question. Where (I beseche you) do ye synde that written?

The true Christian.

Thus is it wrytten, and thus do we read in the firste epistell to the Corinthians: Haue we not power to eate and to drinke? Haue we not power to leade about a sister to wife, (some do translate these Greke wordes, Adelphen Gyneca, a christian wife) haue we not power, I saye, to leade aboute a sister to wyfe, as wel as other apostels & as the brethren of the lorde and Cephas?

Answere 1. Corinth. ix.

Cephas is Peter.

Robyn Pappst.

Saynct Paule doth not there speake of the apostelles wyues: but of honest christian matornes, which folowed the apostelles, whether so euer they went for to minister vnto them in theyr necessities, As we read that certaine women, folowed our saui-

Obiection.

Mar. xv.

our

our Jesu christe from Galilee, ministring vnto him of their substaunce.

The true Christian.

Without all doubt some expound it so, as ye saye. But I can not see, howe it should stand with the truth. For first and formoste, although it was lawefull in the countreye of Jurye, that suche honeste matrones should followe the prophetes and Apostels, for to minister vnto them in theyr necessities, yet the same coulde not haue bene done among the Heathen without verye great suspicion. But this is most true that the Apostelles did to the vttermoste of theyr power auoyde and eschewe all sinister and lewde suspicions, least they should by any meanes geue an occasion that the gospell of our sauyoure Jesu Chryste should be hindered. What shoulde haue bene sayde, I praye you, amonge the Gentiles, if suche lustye yonge men as some of theym were, had gone aboute wyth other wyues then theyr owne? Answere

It is to be beleued thē that they had theyr owne wiues with theym, sith that they knewe, that euen amonge idolatrous Gentiles, matrimonye was alwayes had in greate reputation and honour. Againe, if s. Paule did speake of suche women as folowed the Apostelles for to minister vnto theym in theyr necessities, he him selfe did great wronge vnto the churches of Macedonia and of Achaia, whom he did robbe, takynge wages of theym, that so he mighte preache freelye vnto the Corinthians. For, such honest women might haue ministred vnto him, aswell as vnto other, all maner of thinges, that he should haue neded, wythout puttinge of the churches of Achaia, and of Macedonia to suche intollerable charges. Whereby it doth appeare that he did speake of none other but of the apostelles wyues. For his meaninge was, that it was as lawefull for him as for the other apostels, to take a liuinge of theym vnto whom he did preache the gospell

Matrimonye was alwaies in estimation and houour among the Gentiles.

ii. epist. to the Cor. xi. cha.

pell, not onely for him selfe, but also for his wife: whych thing neuertheless he would not do, least he should be chargeable vnto them. Moreouer who hath power to leade anye other woman besides his wife: The husbande hathe power onelye ouer his wife, and not vpon an other woman. Sith then that sainct Paule sayeth, that the bretherne of the lorde, and Cephas (which is Peter) had power to leade women about, it is without all controuersie, that he spake of none other but of theyr owne lawefull wiues. But ye shall heare what Clemens Alexandrinus dothe saye writing agaynst them that dyd contemne mariage: Do they (sayeth he) disalowe the Apostelles: For, both Peter and Philip had wiues, and gaue theyr doughters vnto husbandes. And a litel after it followeth. They reporte (sayeth he,) that when Peter did see, that his wife was led away for to suffer, he did reioyce because of the election. And that therefore he did crie out aloude vnto her,

Euse. eccleſi. hiſt. lib. 3. cap. 3.

Ibidem.

whē she was led forth, & calling her by her name did say. O wise remember the lord. Nowe do ye se plainely, that neither Philip, who was bothe a deacon, and a preacher of the ghospell, nor yet Peter, whom ye wyll haue to be chiefe among the apostels did put awaye their wiues, till the lorde who had coupled them, did put them a sunder. I may then conclude and saye, that we haue sufficient ex-

Conclusyon.

amples bothe in the olde and newe Testamente, that preestes whyche wante the giste of chastitye, oughte to marrye, and haue wiues of theyr owne, that they may kepe thē selues vndefiled members of our sauioure Jesu Christe.

Robyn Papyst.

A foolysh obiection, howbeit the Papystes be not ashamed to vse it.

Howe be ye able to proue, that after they were ones called, they did company with theyr wiues after the fashion of the worlde, thoughe they had them wyth them, whether so euer they went?

The true Christian.

ye

In good sooth, neyghbour, neither ye nor al the prating papystes, were euer pillowes or bolsters vnto them for to testifye of the same, therefore leauing suche subtell questions vnto them that lyst to busy theyr braynes about suche vanities, we will proue by playne and manifest scriptures, that all prestes whiche haue not the gift of chastitye, ought to marye.

Answere

First and formoste these be the wordes of the blessed Apostell Sayncte Paule: For auoydinge of fornication, let euerye man haue his wyfe, and euery woman her husbande.

1. Cor. vii.

In this generall or vniuersall sentence, Sayncte Paule doth comprehend all men, as well pryestes as other, excepte ye wyll saye that prestes are no men. Therfore they are as well as all other men, commaunded by Paule to haue wyues of theyr owne, except they be made chaste from aboue. Agayne: they that can not absteyne, let theym marrye. Here doeth the Apostell, geue generally a commaundemente vnto

They are I warrant you euerye enche of them.

1. Cor. vii.

vnto all them that can not abstayne that they should marye, he excepteth none. Therfore they that forbid mariage vnto anye persone vppon the earth, whych can not liue wythoute it, are felowes of them, or rather the selfe same, that sayncte Paule doth prophecie of, sayenge: The spiryte speaketh euidently, that in the later times, some shall departe from the fayth, and shall geue hede vnto spyrites of errour, and deuelishe doctrines of theym, that speake false by hipocrisie. And haue theyr consciences marked with a hot yron, forbiddinge to marrye, and commaundinge to abstaine from meates which god hath created to be receiued with thankes geuing.

1. Timo. iiii.

A conscience marked wyth an hot yron, is an vnclene conscience defiled, marked, and pynted with many markes of worldelye lustes.

Robyn Pappyst.

But oure preachers do saye, that saynct paule doth here prophecie of certaine heretikes, which afterwardes did most falsely affirme that mariage was instituted and inuented of the Deuell. Suche were Tatius, Martion, and Manicheus, of whom

saynct

saynct Augustine doth speake in his booke of heresies. Augu. in lib. heretico.

The true Christian.

Those heretikes did forbid marriage in general, but your holy father the pope doth forbydde it in particulare. Agayne there be certaine times in the yeare, when by his lawes no man may marry. Is not this to be a companyō of Tatius, Martion, and Manicheus, I say, that the pope can not excuse him selfe, but that he is a Tatianiste, Martioniste, and a Manichean, and euen of the number of those heretikes that saincte Paule doth speake of there in the sentence afore alleadged. Tatius, Martion, and Manicheus enemyes of matrimony.

Robyn Papyst.

The churche doth not forbyd maryage, but it hath onely ordeyned, that they whiche will be made pryestes, should binde theym selues by a solemne vowe, to kepe perpetuall chastitye. Obiection.

The true Christian. Answere.

Is not the one as euell as the other? For it belongeth not to the church

Church to requyre any suche thinge of the prieſtes. It is oure Sauyoure Jeſus chriſte onely, who is the onely Maſter aud heade of his congregation and church, to whom ſuch autoritie doth pertaine: As for the autority of ỹ church it is limited by his word and can extende no farther, than the word wyl permitte or ſuffer. In the meane while both the pope & all hys adherentes which either forbyd maryage to them ſelues or to any other are plaine Tatianiſtes Manicheans and Apartioniſtes. As farre, as I remember, there was a certaine kinde of heretikes, whych were called Euſtachians, which dyd ſo abhorre mariage in the Miniſters of the church, that they wolde in no wyſe receaue the communiõ, at the hands of them that had wiues. And againſte them was a godly decree made, in a counſell that was holden at Gangris in the contrey of Paphlagonia. Thys is the very decre it ſelfe: He that maketh a difference of maried prieſt as thoughe by reaſon of maryage, he ought

The Euſtachians.

Oute of the counſel of Gangris.

ought not to offer or to minister the communion, & doeth alredy absteine from his oblation, let hym be accursed. Are they not then all by the vertue of this decree excommunycated and accursed that holde opynyon, that maryed pryestes maye not mynister in the Churche of Chryste: Though they be abomynable whoremongers, adulterers, drunkardes, blasphemous swearers fighters and blasers: yet they wyll finde no faute wyth theyr oblation: yf they doe but once ringe the belles, to theyr diuine and holye seruyce, they wyll flocke vnto them as the sheepe doe to the folde. But if they doe heare of a maryed mynister, though he be neuer so well learned, thoughe all hys studye is to set forthe purely and sincerelye gods holie and sacred worde, and to mynyster moste ryghtelye the sacramentes accordynge to the lordes institution & ordeynaunce, thoughe his conuersation and liuing be altogether angelical, that is to say, most godly

They that absteine from the communyon of a maried pryest, are pronounced accursed.

Meete champions to serue lady Milla.

Nothynge can set forthe the Pope shauelynges but feygned chastytie.

godlye and vertuous: yet wyll oure pope Euſtachians deteſte & abhorre to receiue the communion or any other ſacrament at his handes, thinking moſt vngodly that the maryed miniſters of the church are more defiled and polluted, by companienge wyth theyr owne lawefull wiues, than if being vnmaried, they ſhould lye commonly with cõmon whores and harlots of the ſtewes. Yea, the popes ſhauelinges their ſelues, be not aſhamed to ſaye, that it is for them a leſſe offence before god, to lie with a hundreth harlottes, than to haue wiues of theyr owne. For, ſay they, if we haue neuer ſo many harlottes and take oure pleaſure wyth them, whenſoeuer we lyſt, we may repent the next day, and being ſhriuen, we ſhall obteyne at oure holye father the popes handes (whiche is the vicare of god, here in earth, and hathe abſolute power to do what ſo euer he liſt) free remiſſion of our ſinnes bothe *a pœna et culpa*: But if we haue wyues of our owne, we ſhall liue

I my ſelfe haue heard a great many ſaye ſo.

A verye ſubſtanciall argumente I aſſure you.

The Pope is the vicare of God.

liue in continual vncleanelinesse, and stinking pollution whereby it shall come to passe, that we shall neuer be pure and cleane, for to come to the altare of the lorde. Who would not iudge, I beseche you, that such vyle persons are geuen ouer into a reprobate sence, and that all godly knowledge and vnderstanding beinge by the righteous iudgement of god, taken awaye from theym, they do call that whiche is good euell, and that whiche is euell, good, they do call lighte, darkenesse, and darkenesse, lyghte, esteminge that to be sweete which is soure, and that whyche is soure, to be swete: In the sixt sinode or counsell that was holden & kepte at Constantinople, where it was forbidden, that no man should take vppon him the vowe of single life, and also commaunded that all they that for any ecclesiastical orders, did put away their wiues, should be put from the communiõ of the faythful: this holy decree was made. If anye man presume contrarye to the rules

In deede good christian reader they call matrimonye nothynge but vncleanelinesse, & polution, therefore that they call it a sacrament, it is for no ne other thing but that they maye haue the handeling of it vnder theyr iurisdiction, & ta their spirituall court. Esay. v.

The sixt Sinode holden at Constantinople.

and

and Canons of the Apoſtels to de-
pryue anye pryeſtes or deacons, from
Diſtinc. 31. canon. Quoniam in rom. ordine. the touchinge and communion or fe-
lowſhyp of theyr lawfull wyues, let
hym be depoſed. Againe, if any prieſt
or deacon, doe for religion ſake, er-
pel or put awaye hys wyfe, let hym
be excommunycated, and if he perſe-
uer in it, let hym be depoſed. Manye
other Canons and decrees mighte I
aleadge that doe pronounce them to
be accurſed, that either forbid prieſts
to marrye, or that goe aboute by vy-
olent and tirannous lawes to ſepa-
rate them that be alredye maryed in
the lorde, from theyr lawful wyues.

¶ Robyn Pappſt.

Obiection. Thoſe decrees and Canons haue
bene abolyſhed by the latter Concil-
les, therefore they ſtand in no effect.

The true Chriſtian.

Anſwere. Howe ſhall then theyr doctrine
ſtande, where they ſaye, that concels
cannot erre? yf the later concilles do
abolyſhe the decrees and Canons of
the olde auncyente Concilles, then
they muſt nedes graunte, that they

dyd

dyd erre:els they wold not abrogate and put downe the decrees and Canons that haue bene made in them. The canons and rules of the Apostels.

But nowe wyl we come to the Canons and rulers of the Apostelles, whiche are set forthe vnto vs in the booke of god: A byshop, saieth Saint Paule, muste be blameleſſe, the husbande of one wife, suche a one as ruleth wel his owne house, and such a one as hath hys childzen in subiection with all reuerence. For if a man cannot rule hys owne house, howe shall he care for the congregation of christ? This shal ye haue in the third chapter of the Epistel to Timothee, which chapter I wold faine haue you to reade through for there shal ye also find, that both ministers and deacons oughte to be husbandes of one wyfe. And besides that, what qualities their wiues ought to haue. The verye like shall ye haue in the fyrſte Chappter of the Epystell to Titus. For, there the Apostell wryteth on this maner: for this cause I left thee in Crete, that thou shouldest ordeine i. Timo. iii Titus. i.

elders

elders in euerye citye, as I had appoynted the. If anye be blameleſſe, the huſbande of one wife, hauinge faythfull children, whyche are not ſlaundered of riot, nor are diſobedient. Theſe are the rules and canons of the holy apoſtelles (for hauing all one ſpirite, they did ſet forth all one doctrine) whereby the elders or prieſtes of the chriſtian church may lawfully marrye. And trulye, if an aungell from heauen, ſhould teache any other doctrine contrarye vnto them, I would coumpte him accurſed.

Gala. 1.

¶ Robyn Papyſt.

Obiection.

But our preachers did ſaye, that it is not the apoſtelles meaninge, that a byſhoppe muſt of neceſſitye be maried, or that he muſt be maried, whē he is in the office of a byſhop. For Paule him ſelfe, beinge a moſte excellent biſhop was not maryed, nor yet ſaynct John the euangeliſt, with many other that had bene byſhops, but that rather none that had had many wiues ſhould be choſē to ſuch an excellent office. For ſo Chryſoſtome

Rome, Ambrose, Hierome, and Theophylacte, do expound the wordes of the apostell.

¶ The true Christian.

When Cresconius Grammaticus did aleadge a certayne epistell of the blessed martir sayncte Cipzian, for to mainteine his opinion and doctrine agaynst s. Augustine, this holye bysshop of God did aunswere him thus I am not moued with the auctority of this epistell: for, I do not take the letters of Cipziane, as canonicall scriptures, but I am wonte to trye his letters by theym (meaninge the Canonicall scriptures) and whatsoeuer in theym doth agree with the auctozitye of the canonicall scriptures, I do with his prayse and thankes geuing receyue and embrace it, and whatsoeuer doth not agre with the auctozitye of theym, I do by his good leaue, vtterly reiect and refuse it. Euen so nowe, will I aunswere you touching Chrisostome, Ambrose Hierome, and Theophilacte, I do not take their writinges as canoni-

Aunswere.

Augu. contra Cresconi. Gramaticum lib. 2. cap. 32.

call scriptures vnto the which onely I do owe a consent without any contradiction or gaynesayenge) but I do trye them by those heauenly and canonicall scriptures, and whatsoeuer I no finde in theym to be grounded vpon the infallible worde of god, the same do I with all reuerence due vnto such worthy men, embrace and receyue: but if I do finde any thing in theyr writinges and workes, that doth disagree from the trueth of the holy and sacred scriptures, geuynge them still the honour, that such worthye members of the churche do deserue, I do vtterly reiect and forsake it. Which thing I intende to do, in this text, that we haue now in hand For, by the leaue of holye Chrisostome, and of theym all, S. Paule doth not meane in this place, that he whych hath bene the husband of one wife, should be chosen to be a bishop but rather he that is the husband of one wyfe. For els it should folowe, that he which hath bene blameleſſe, & not whiche is blameleſſe, ought to

Aug. in epist. ad fortunatianum de videndo deo.

The argument of the papistes beaten vpon theyr owne heades.

be

be promoted to ỳ dignitie and office: so that it were enough for him, whō they call to such an highe rowme, if he hath bene blameleſſe, diligent, sober, discrete, a keper of hospitalitye, &c. nor by their owne sayeng, it is necessary, & requisite, ỳ he shuld be such a one, neither whē he is chosen, nor yet when he is in the office it selfe. For it shalbe enough, that he hathe bene suche a one alreadye. Truly neighbour, the one doth stande with as good reason as the other. Therefore I dare boldly say, that the meaninge of the apostelles is, that a byshop, which hath not the gift of chastitie, oughte to be the husbande of one wife, that by his chaste and holy conuersacion or dwellinge with his lawefull yokefelowe & wife (for Paphnutius did call it chastitie to companye with his owne wife onelye, whereunto agreeth Chrisostomes sayeng, the firste degree of chastitye is virginitie, the seconde, faythfull matrimony). He should be an example of like godlineſſe vnto al the hole flocke.

Extripartita historia. li. 2. capi. 13. dist. 31. canone nicena.

Chrisost. ad populum Antiochenum.

Robyn Papiſt.

Obiection.

Doth not ſayncte Paule ſaye the like, of the widowe, whiche he will haue to be receyued vnto the miniſterye of the church: For, there it is

1. Tim. v.

wꝛitten (ſay they) on this maner.

This goodly texte did gardener aleadge agaynſt me.

Let no widowe be choſen vnder thꝛe ſcoꝛe yeres olde, and ſuch a one as is the wife of one man. Yf ye wil haue this to be taken, as it is wꝛytten, and admitte no expoſicion, how can ſhe be both a widowe, and the wyfe of one man. As then the bleſſed apoſtel ſaynct Paule muſt be vnderſtanded in this place, ſo muſt he be vnderſtanded in the other textes that haue bene aleadged befoꝛe.

The true Chriſtian.

Anſwere.

This I ſaye, that theſe Antichꝛiſtes ſhall make an aunſwere befoꝛe the iudgement ſeat of almighty god, foꝛ falſifyenge and wꝛaſtinge his holye and ſacred ſcriptures. This is the very terte: Let no widowe be choſen vnder thꝛee ſcoꝛe yeares olde, and ſuche a one as was the wife of one man, whiche tranſlation doth agree

both

both with the Greeke and the latine
But they are ashamed of nothynge:
they haue put on whoꝛes faces. So
that they may by booke oꝛ by crooke
mayntayne their kingdome (whych
is altogi ther leasing and falsehode)
they care not what they pꝛate oꝛ say.
Be it right wꝛonge, it shall out, and
all foꝛ to dasell the eyes of the simple
ond ignoꝛaunt people. But the most
righteous loꝛde, will not alwayes
wincke at their wickednesse and vn
godlye doinges, but will (when he
seeth his time) wake oute of sleepe,
and wyth the bꝛeath of his mouthe
ouerthꝛowe their tirannous and vn
godly kingdome.

The papistes haue put on whoꝛes faces

ii. Thessa. iii.

Robyn Pappst.

There be some, that by the same
one wife, ý the bishop oꝛ pꝛiest shold
haue, do vnderstand one benefice.
As though Paule should saye. The
byshoppe oꝛ pꝛiest musse be contente
with one benefice. These do vnder-
dand by the bishops oꝛ pꝛiestes house
nothinge els but the churche and by
their childꝛen, those that are com-

A substantial exposition, and woꝛthy to be wꝛitten in god bachus booke.

mitted vnto their charge. Some a-gaine do ſay that pauls meaning is, that they oughte to haue none other wyues but the Church.

The true Christian.

Answere. Gaye ſyrs I tel you, for to be ỹ huſbãds of the church.

How doth it chaunce then, that they ſay, that they be maried vnto our ladie? The holy ſcriptures doe teſtyfye vnto vs, ỹ only chriſt is the huſband of the church. Therfore, ſhe wyll neuer acknowledge ſuch wilde & luſtye ſtalantes, or rather ſtincking goates for her huſbands. Againe, yf Sainct Paule doth meane by theſe wordes, let the biſhop or prieſt be the huſbãd of one wife, that they oughte to content them ſelfes w̃ one benefice: how doth it come to paſſe, ỹ ſome of them haue ſo many benefices, that they do ſcarcely know the nũber of them? Is this to kepe the Canons & rulers of the apoſtels? Moreouer where they ſay, ỹ by the biſhop or prieſts houſe ỹ church, & nothing els is vnderſtãded it is a plaine & manyfeſt lye, as anye man that doeth but onelye reade the texte, ſhall eaſelye perceaue.

We wyll kepe them, as long as it is for our profyte

The

The wordes are these: If a man can not rule his owne house, howe shall he care for the congregatiō of christ: Meaning thereby, that if a man can not rule his owne household, or bring vp his youth godlye and in the feare of god, he is not worthy to be put in trust w̄ the church & congregation of Christ. Ponder and weygh the texte diligentlye your selfe, and ye shall finde, that it is none otherwise than I saye. 1. Timo. iii.

Robyn Pappist.

Is this worde oportet, or must, of such importaunce, that generally all bishops and priestes must mary and haue wiues: Howe doth it happen then, that Latimer, Doctour Ridley bishop of London, and doctour Taylour bishop of Lincolne, wyth many other, which I could reherce, whom ye do reckon al to be honest and godly men had no wiues: Obiection. This question also, did Gardener aske me.

The true Christian.

It is of such importaunce, that by it all Bishoppes and priestes, that haue not the gifte of continencie, or Answere

or chastitie, are bound to marye, and haue wyues of theyr owne: in so much that if there were any bishops or prestes, that hauing not the gift of continencie would not mary, the magistrates (if there were anye godlines or feare of god in their hearts) ought to compell them to mary, and if they will not obey, to depose them least by processe of time, they should fall into whoredome, and so be an open slaunder to the churche. As for those blessed martirs of God maister doctour Hugh Latimer, and the reuerende father mayster doctour Ridley, most worthy byshop of London: all their aduersaries can say none other. but that they had a most special gifte of chastitye, whyche they did so declare in their liuing and conuersation, all the dayes of their life, that no man could euer laye anye thynge to their charge, touchinge that matter, and yet both they and also Doctour Taylour, with many other mo whyche were gelded or made chaste from aboue, did stoutelye defende alwayes

Wolde God this were obserued and kepte in all places.

This can I iustyfye. For I haue heard them doe it.

alwaies, the maryages of prestes, & of al other ministers of the church of Christ.

Robyn Papyst.

Yf so be that al they, that haue not the gifte of chastytye or continencye are bound to mary: How doeth thys come to passe, that Sainct Paule beinge tempted with the intemperancie of the flesh did not marry. Obiection.

The true Christian.

Bothe Ignatius, and also Clemens Alexandrinus, whyche were verye nighe the Apostelles time, do plainelye testifie that Sainct Paule had a wife. But let vs graunte that he had neuer none, where doe ye reade in al the newe Testament, that Saincte Paule was tempted with the incontinencie of the flesh? Aunswere. Eus. ecclesiasticae historiali. iii. cap. xxx

Robyn Papyst.

These be his wordes: There was geuē vnto me vnquietnesse through the flesh, euen the messenger of Sathan to buffet me. What should we vnderstande and by this, but the filthy lustes & incōtynency of the flesh. ii. Corin. xii.

How we sayntе Paule ought to be vnderstanded in the place afore aleaged.

There Sainct Paule vnderstandeth no suche thinge, but by the vnquietnesse of the flesshe, and messenger of Sathan, he doeth vnderstande the persecutions and troubles, whyche by the stirringe and meanes of Sathan, he was faine to suffer continuallye, for the Ghospell sake, not onelye of the open enemyes, but also of the false brethern. In so muche that some tymes, he semed to be vtterlye forsaken and geuen ouer of god, and that he was the most wretched & myserable man in the worlde. For, why: all the worlde was against hym. He coulde not come so soone in to a towne, but that he was by and by after, with knockes, driuen out of it: Seing him selfe manye tymes betraied, euen of those, that he did trust beste: Was not thys, thinke ye, a greate temptation to the fleashe: Therfore, did he many times, praye vnto the lorde, that he wolde deliuer him out those afflictions & troubles, whyche hys fleashe, dyd grudge to beare.

beare. Thus doth Theodoretus, Ambrose, and also Erasmus expoũd this place.

Theodoretus Ambrosius and Erasmus in. xii. capitu. ii. ad Corinth.

Robyn Papyst.

Ye did say a while a go, that neither fastig, nor beating of the body could quenche nor put out in man the fyer of incontinencie, excepte god did put it out bi his special grace. Why doth then saynct Paule saye, that he dyd subdue and bryng his body vnder: For our preachers do vnderstand by it, that saynct Paule dyd mortify in him selfe, the fyer of incontinencye, by longe fastyng, by putting muche water into his wine, and by beating and scourging of his bodye.

Obiection.

i. Corin. ix.

The true Christian.

Although saynete Paule had not had the gyfte of continencie or chastitie, yet neded he no long fastinge: for manye times beynge shut vp in darke prisons he had nothing to eat. He neded not to put much water into his wyne: For he dranke nothing elles but pure water, for the moste parte

Answere.

If our fat red cheke priests were but halfe handled as paule was they wouldo not be so lusky as they are.

parte. And what neede (I praye you) had he, to beate and ſcourge his bodye? Dyd not he ſuffer ſtrypes enough of the enemies of the trueth? And that he had the gyft of continencie, it appeareth moſt manifeſtly by his owne wordes, whyche he dothe ſpeake in the fyrſt epiſtell to the Corinthians: I would (ſayeth he) that al men were, as I my ſelfe am. But euerye man hath his propre gyfte of God, one after this maner and another after that. Elles without all doubt, he would haue vſed the ſame remedye, that he did preſcribe, and offer vnto other. Ye did then by theſe wordes, meane and vnderſtand that he did ſubdue and mortifye his body, for to liue accordinge to the doctrine that he him ſelfe dyd teache: & that in all thinges he gaue a good example to the whole worlde For ye muſt vnderſtād ỹ beſides the incontinēcie of the fleſche, there be in mā many other concupiſcētes which do moue a man to offend the lord. Theſe concupiſcences oughte to be morti-

1. Cor. vii.

What ſainct Paule dyd meane in the ſentence aforealeaged.

mortifyed by suche meanes, as God hath appoynted. Which thing saint Paule folowed, in mortifiyng them that were in his body. As for the fier of incontinency, it was all together quenched and mortified in hym. As we do learne euery where, bothe by hys owne wordes, and also by hys owne doinges. For as I said before, if he had wãted the gift of continencie or chastity, he wold wyth al thankes geuing, and submission of heart haue vsed the remedye, that he wylled all other men to vse.

Robyn Papyst.

Are all the Christians priestes: for me thinke, that I hearde you saye of late that they were all pryestes. And this dyd I not onelye heare of you, but of manye other besydes. I haue mused many tymes, how that could be. Therfore, I wil desyre you, afore we departe, that I may heare what is your aduise in it. Question.

The true Christian. Answere.

If ye do vnderstande by the priestes, suche as be anoynted of God, for to offer

offer sacrifices vnto hym. I say that all Christians are preestes. For they are anoynted of god not wyth materiall or earthly oyle where wyth the body onely can be anointed but with the vertue of his holy spirite, whiche of the blessed euangelist saint John, is called anointyng. The lorde then anointing all Christians, with this spiritual vnction or anointinge, dyd ordeine & make them all, a spirituall or kinglye priesthode, not for to offer brute beastes, as the preestes of the old law did, but for to offer spirituall sacrifices, I meane, the mortyfiynge of theyr owne bodyes, whyche is a liuely sacrifice, holy & acceptable vnto God, for to offer also, the sacrifice of righteousnes, of prayse, & of thankes geuing with a contrite and humble hearte whyche are the true sacryfyces of all them, that doe sincerelye profesle Christe, and are denominated or called christians of hym. But yf by preestes ye doe vnderstande the ministers of the churche, I saye, that in the same signification, al Christi-

All christians are preestes and how.

1. John. v.

What sacryfices the preestes of the newe testamente do offer.

Roma. xii.

Psal. iiii.
Psal. l.
Hebru. xiii.
Psalm. l.

ans

ans be not preestes: for, they be not all called to the minystration of Ecclesiastical Sacramentes, nor yet to the preaching of the gospel of our saviour Jesu christ. For in the churche all thinges must be done in order.

If by preestes we do understand minysters, all christians be not preestes. 1. Cor. in. xiiii.

¶ Robyn Papyst.

And ought not the ministers of the church to be anoynted after the maner of the olde lawe?

Objection.

The true Christian.

No, for after that Christ hath watered with his most precious bloud the consciences of the christians, all such unctions & anointinges are utterlye ceassed, and are no more necessarye among christians: And al they that go aboute to bringe in againe, or haue brought in agayne alredye, into the church, such Juyshe unctions and anointinges, are false Prophetes. Against whom, S. paule hath written very sharply in all his epistels, & specially in ỹ epistel to the Romains, to the Galatians, and to the Hebrues. In dede the Chrystyan Churche, doth vse certayne ceremonyes, as is

Answere

the

What ceremonies, the churche doeth vſe in choſing or makyng of mynyſters.

the tryyng and examynyng of them whom they doe chuſe vnto that worthy office, where vnto is added the layinge on of handes. Of theſe ceremonyes doeth Sainte Paule ſpeake in his Epyſtels, but ſpeciallye in the Epyſtel to Timothee.

Robyn Pappſt.

This then haue I learned in our communication. Fyrſte that all the ſcriptures, whych our preachers doe aleadge, for to impugne and ouerthrow the maryage of preeſtes, are ſhamefully wrythed and wraſted. Secondlye, ye haue proued vnto me, that the vowes, whyche all relygyous perſons or ſeculare prieſtes, dyd make, for to bynde them ſelues perpetually vnto the ſtate of ſingle lyfe, are directly againſte the holy and ſacred ſcriptures, and worde of God, and that therefore they maye lawefully breake them, couplynge themſelues in honeſt Matrimony, that ſo lyuinge in the feare of god they may kepe them ſelues vndefyled members of oure Sauiour Jeſu Chriſt.

The concluſion or Epitogus.

Thirdly

Thyrdlye, ye haue shewed and declared moste manifestly, both by the examples of the scriptures, and also by stronge arguments taken oute of the same, that all religious persons, or secular pryestes, that haue not the gyfte of chastytye, ought to mary, in so much that if there were any, whiche hauynge not the gyfte of chastytye, wolde not marrye, the godlye Magystrates ought to compel them, and yf they bee dysobedyente, to depose or put them downe, lest by processe of tyme they shoulde become an open sklaunder vnto the churche. Now fare ye well in the Lord til another tyme.

FINIS.